WORKS IN PROGRESS

VOLUME 7, NO. 8 | THURSTON COUNTY RAINBOW COALITION | DECEMBER 1996

"It is the weak who are cruel; gentleness is to be expected only from the strong." Leo Rosten

Of Elections, and the End to Racism

Jerome Johnson

Well, the elections are over.

Not to sound smug (you know how us pundits are), but I wasn't expecting much to change. I am pleasantly surprised at the closeness of the Baird-Smith race, but not its outcome. However, it serves as a civics lesson to point out why it's so important to vote -- as of 25 November, Smith led by only 900 votes, with a recount guaranteed.

I thought the presidential race was interesting because of how well the Republicans took the loss. Maybe that's because they're still in control of Congress. Maybe that's because they know that Clinton will continue his "centrist" positions -- which just happen to neatly dovetail with much of the Republican agenda. And so it goes -- especially since Clinton believes the people want an end to "divisiveness." In other words, don't expect any progressive ideas, let alone action. Don't expect the new Cabinet to look like America. In fact, be grateful if Clinton doesn't go further to the right, especially in the midst of the coming Whitewater storm.

With cynical amusement, I noticed that the good citizens of the Golden State have decided that there is no more racism, at least in sunny California, and so affirmative action is unnecessary, undesirable, and un-American. In a close vote on a cleverly-worded initiative, they voted to end "race-based preferences." Now, I'd been watching the Proposition 209 campaign from its beginning, and I noticed some interesting stuff:

• Proposition 209 came about because there was an attempt, about a year or so back, to destroy affirmative action at the federal level. It didn't work. Undaunted, the backers of 209 figured the California Assembly wouldn't support them. So they bypassed the legislature and went to the people, a tactic we here in Washington have come to know and loathe. It's especially popular with bigots, who get on their "populist" horse about their need to bypass "liberal" media and legislatures. They carefully worded the initiative to prohibit "race-based preferences," so as to get the minority vote -- if they'd come right out and said "affirmative action", they knew they'd lose.

• With this wording, they did get a lot of minority votes. They even had some colored faces on the campaign -- camouflage, so to speak. That's because a number of people of color -- especially the younger and more affluent, who don't work for Texaco -- actually believe the "affirmative action is demeaning" fallacy. Enough of them have made it through hard work, and are supremely self-confident. I applaud their high self-esteem. I have no doubt that in many cases, it's been a life saver. But as the Texaco case and the expanding military sexual assault cases prove, affirmative action remains critical.

• Many people don't realize the differences in perspectives between white people and people of color. It's easy for white people to oppose affirmative action, because it threatens their skin and gender privileges. Despite the fact that most affirmative action beneficiaries are veterans and white women, over the past twenty years the myth of hard-working whites being shouldered aside by unqualified minorities has taken root. Moreover, a lot of whites just can't deal with the fact that minorities can be better at anything except entertainment and some sports. That's why they huff, "Well, they were just hired because of affirmative action." Even if they were, the applicants still had to meet and maintain the job criteria. If they weren't, they still have to cope with the stigma -- something white workers never have to cope with.

• It's been my experience that when white people say, "End affirmative action," they are really saying, "I don't want to compete with people of color on a level playing field."

• I noticed that both Clinton and Dole gave the issue a wide berth. Clinton did so because even though he wants to "mend, not end" affirmative action, saying so would cost votes. Dole did so because he didn't want to be seen as a racist -- which would cost votes. Besides, he's on record supporting affirmative action, and a flip-flop would...well, cost votes.

Proposition 209 is tied up in the courts now. I don't know what its outcome will be. But I do pray God that, unlike too many things Californian, the sentiment behind it doesn't migrate here. I got a bellyful of fighting legalized bigotry while fighting the obscene Initiatives 608 and 610.

In Zaire, US military personnel are "observing" the crisis there, trying to figure out the role of US forces in a relief effort, using lessons learned in Somalia.

In Washington DC, Jesse Jackson vows to keep the pressure on Texaco.

In San Diego, Loretta Sanchez has sent Robert Dornan home from the US House. His diatribes from the House floor won't be missed.

And in Olympia, Sandra Romero savors the sweet smell of success, on the eve of the '97 session. •

CUT THE CRAP

The GOP's Fifth Column: Left/Liberal Pecking Order Politics

Greg Hohnholt

In the current issue of the disability rights magazine, *Mouth* , author Josie Byzek dissects what she terms the "pecking order" among disabled activists. "Chair trumps cane," starts Byzek, "acquired [disability] trumps developmental [disability]," and so on through an unspoken litany of the silent prejudices that amount to an ideological equivalent of shooting one's self in the foot a dozen times over. In sum, Byzek argues convincingly that the disabled community's desire to make nursing homes extinct and prevent the passage of "right to die" legislation is severely hampered by subdividing disabilities and then squabbling over a shrinking federal pie of social service funding.

I respect Byzek for cutting through the crap on a contentious issue that probably many disabled folks would much rather no one brought up. It gave me food for thought on assessing the outcome of the "96 elections, and roused some circumspect thinking about the sad state of the Left.

Identity politics sap us all

How easy it would be, I thought, to substitute the sorry-assed amalgam of sects making up the mainstream left into Byzek's pecking order: reproductive choice trumps welfare protection, affirmative action trumps illegal immigrants' protections, gay/lesbian rights trump Native American struggles, and so on.

Frankly, folks, I think it's time we admitted that identity politics has been the conservatives' best friend in implementing their divide and rule strategy. Broadly stated, the strategy goes something like this: scare the white middle class with coded racist rhetoric into voting for overclass-friendly Republicans while linking the Democratic party with factional, reactionary, and non-majoritarian issues. Meanwhile, make moderates and lefties fight for every scarce crumb (e.g. raising the minimum wage) that *is* majoritarian to ensure that we only have enough energy for our beloved dithyrambic politics of self-interest.

How long are we going to fall for this crap? How long is it going to take the Left to realize that framing policy debates within the parameters of race, gender, culture, and ethnicity is a no-contest dead end with middle America? How long are we going to continue to be the suckers for corporate welfare scam artists and a multi-million dollar right wing funded think-tank machine that has now successfully overseen the elections of a two term Republican majority in Congress for the first time in over 60 years?

Class is THE issue

What I'm going to argue is that the Left needs to put aside their internecine squabbling over identity politics and focus on CLASS. Let's face it, socio-economic justice is something everyone can understand (as seen with the success of Pat Buchanan in the primaries, and the Kathy Lee Gifford sweatshop flap), including middle America. If the Left hones ALL its energies in educating middle-to-moderate swing voters as to how the Republicans are engaged in an orchestrated attempt to shift the tax burden from the rich to the middle and lower classes, we will regain some much-needed credibility as moderates. We should make this our Prime Directive.

That goal accomplished, we can then start shifting the framing of the national debate away from the James M. Olin foundation, the *American Spectator*, and southern Republicans in general. In my opinion, the Left should strive for the modest goal of championing a majoritarian society whose inherently progressive voices are no longer systematically silenced or marginalized. In this way, we lay the foundation for strengthening unions, challenging Slick Willie's conservative streak, and destabilizing the phony homogeneity of the social Darwinist set.

Know the enemy (hint: follow the $$$)

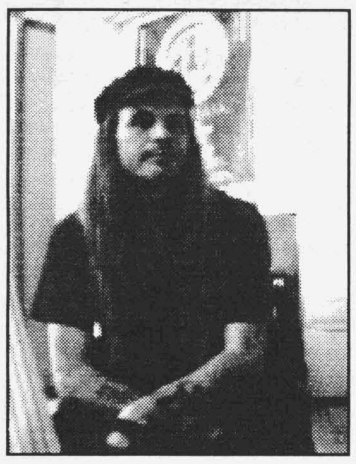
The effectiveness of any strategy can be judged by how many hackles it raises on the opposition's back. From this perspective, the class strategy is a hands-down winner for the left. Let's look at a few examples.

I've already mentioned Buchanan and Gifford as high profile cases. Let's examine these instances more closely.

When Buchanan labeled Bob Dole "the bellhop of the Business Roundtable" and criticized corporate downsizing, establishment Republicans like *Crossfire's* John Sununu, the *Weekly Standard's* William Kristol, and

(Continued on page 15)

LETTERS & ANNOUNCEMENTS



"I belong to a class
which has been robbed,
exploited and plundered down
through many long centuries.
And because I belong
to that class,
I have an impulse to go and help
break the chains."
~ Mother Jones

Dear Santa and **Helpers,**

The Christmas Season is here again. Like last year and the past years, I keep Bread and Roses open for the homeless and anyone that has no place to go on Christmas Eve. I try and create a safe and warm place for people to spend Christmas Eve. A night for homeless and friends to be together. One night of reprieve from the storm of poverty and loneliness. To celebrate with Their Families. You see, for street people and low income people all they have is each other. That is their family. I just want to make one night of the year to be special. You know, like it was on Christmas.

So, Santa and **Helpers**, I need your help.

Wish List

Blankets
Socks
Hats, Gloves
Cookies
Goodies for Christmas Eve
Pies
Long Johns
One or two man tents and tarps
Gifts for homeless people
Penlights or any small functional item that would be treasured by a homeless person
Large, warm men's jackets
Did I mention **PIES?**
Anything that might make a merry Christmas for the men and women at Bread and Roses that night.

If you can help, please bring items of warmth and goodwill to Bread and Roses on or before Christmas Eve. Please mark the items "Christmas Eve."For more information on what you can do to help, you can call me, "Long hair" David, at 705-2395 or Bread and Roses at 705-1125.

WIP Schedule

Submission deadline:
Friday, Dec. 20
6pm at Liberation Cafe

Call 705-2726 for info.

Proofreading Meeting
Monday, Dec. 23 at 7 pm
Olympia Timberland Library
Downtown Olympia

Advertising Info

⇨ Dave Campbell at 352-6132

⇨ Tara Perkins at 786-8147

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Friday Nights Liberation Cafe

116 4th Ave - downtown Oly
Top Floor of Bulldog News

December 6 (6pm)
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"NIKE JUSTICE"VID

December 13 (7pm)
Neil Marshell
Supporting Indigenous Struggles

December 20 (7pm)
Mary Lou Lord $6
(Books For Prisoners)

Wed., December 4th (7pm)
SAHMATAH
Palestinian Play
Donations requested

Office Hours 3pm-7pm
Wed., Thurs., Sat.

Come to the regular meetings on Wednesdays at 7pm.

Need info? Got ideas?
The Cafe 352-7336 or Pat 705-2726

Judi Bari to Get Day in Court

On November 22, Earth First! activist Judi Bari will present evidence in a Federal Court in Oakland, California that she expects will prove that she was not responsible for a car bomb that exploded in May of 1990.

Bari, who was seriously injured in the explosion was arrested along with fellow activist Darryl Cherney for possession of the bomb. The Oakland Police Department and the Federal Bureau of Investigation claimed that she and Cherney were transporting the bomb for some terrorist use when it exploded beneath her car seat. Bari believes that the FBI and the OPD were framing her and trying to discredit Earth First!s radical environmental political agenda.

Bari will attempt to show that the FBI and the OPD knowingly lied in order to commandeer a search warrant. She and her supporters have sifted through tens of thousands of pages of police and FBI files in order to prove her position.

The hearing marks the first time Bari will be allowed to present evidence in her defense. The FBI has made several attempts to settle this matter without a trial.

For more information contact the Evergreen Environmental Resource Center at 866-600. Also watch "Who Bombed Judi Bari -- Earth First! & the FBI" a video that will be airing on TCTV, Channel 3 in December and January.

Olympia AIDS Prevention Projects

Youth Projects

Providing: Free info, condoms, literature, lube, bleach kits, gloves, etc.

We need volunteers & donations. Contact us along 4th Ave. Fri & Sat nights 6:30-10pm. Or call us at the OAPP office: 705-4753.

Youth Empowerment

New Year's Eve $6
Capitol Theater 9pm
Bikini Kill
Some Velvet Sidewalk
Star Pimp
The Need
Bell
DJ TBA

WORKS IN PROGRESS

Mission Statement: "Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. Works In Progress is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Correspondence/articles are always welcome. Articles on disk (text preferred). WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Women's Arts and Sustainable Works Cooperative Forming in Olympia

We come together in order to share what we know about the conditions of poverty and to address our needs as a community of women. We want to challenge poverty through our own visions and experiences and through the learning of the women before us. We want to create structures that do not perpetuate the conditions of poverty. We want to address work as a creative process and to provide goods and services that meet the real needs of our community, families, environment, and selves.

As women, many of us are excluded by modern economic and work structures. And where we are included, more often at poverty wage conditions than not, we often see that the needs of our families, communities, environment, and selves are compromised. In order to increase our options for employment and integrity, we are forming a women's arts and sustainable works cooperative in the South Sound area. Our goal is to better meet our needs for resources and income by turning the work we do back into a creative process, by restoring reciprocal relationships, and by providing goods and services that show respect to the real needs of our community, families, environment, and selves. This includes creative work such as the making of clothes, growing food, woodworking and carpentry, pottery, preserving and preparing food, song and music, modern and traditional story telling, healing, painting, weaving, sculpture, the making of instruments - and other creative works defined by the talents and giving of the women involved.

We are in our beginning stages of development and welcome the involvement of women in the community who have creative skills and are willing to participate in group decision making and the development of the cooperative. We are especially interested in women who are low income. We are also interested in the involvement of community members who are interested in supporting this cooperative effort by sharing skills and information, or help in providing studio space, market space, or other supportive services to aid our development. We have had our first meeting of women and are excited about the integrity, passions, and skills of the women attending. Our next meeting will be held at 7 pm, Tuesday December 3rd. Call 352-5780 for meeting directions.

As an immediate goal, we are interested in creating a temporary market place in the community during the month of December. Presently, we have one market date confirmed, to be held at the Liberation Cafe on Saturday, December 21st from 10-4 p.m. If you have creative works that you would like to display and sell at the market, please contact us at the numbers below. Also, we are collecting original poems, short stories, photography, and artwork for a publication that will help familiarize the community with who we are, while providing resources for our beginning. If you would like to contribute to this endeavor please contact Patty or Letitia at 943-3045 or 352-5780 or e-mail imani@olywa.net

Growers Target EMO as a Key NORPAC Boycott Battleground

This summer, agribusiness unleashed a barrage of letters and phone calls intended to intimidate Ecumenical Ministries of Oregon (EMO) into backing off their call for growers to accept collective bargaining Judging by EMO's latest board resolution, the campaign has not only failed, it has back-fired.

After four years of studiously ignoring the Boycott and claiming that it has had no effect, agribusiness has evidently reversed course. In July, the *Capital Press* (agribusinesses' regional weekly) ran a front-page 3,000 word story. Simultaneously, the Oregon Farm Bureau formed a new, anti-union coalition, the Council for Agricultural Employers; all 22 grower and commodity associations answered the Farm Bureau's urgent call and contacted EMO.

Such an organized response, though, only sharpened the focus on grower hypocrisy: the growers mobilized their *many* associations to block recognition for even *one* association of farmworkers.

Rather than extinguishing EMO support for collective bargaining, such heavy-handed tactics helped produce a stronger, unanimous resolution in September, stronger than the one passed by a divided EMO board in May. The latest resolution calls for congregations to stand with workers facing retaliation, for the NORPAC board to adopt a policy of non-retaliation against organizing, and it commits staff and resources to implement these and future steps (including possible boycott support).

In a related sign of increasing desperation, NORPAC's lawyers filed a specious unlawful labor practice complaint against PCUN with the National Labor Relations Board. NORPAC asked the Board to declare our Boycott illegal, arguing that it violates the National Labor Relations Act's prohibition against secondary boycotts. Since farmworker organizations are exempt from the Act (the federal collective bargaining law), the Board quickly dismissed the complaint. NORPAC appealed and the appeal was also dismissed.

The combination of increased Boycott and field organizing pressure has growers reportedly "thinking the unthinkable" (negotiations). "It's no longer a matter of IF unionization will occur in Oregon agriculture," a prominent grower recently told a religious delegation, "it's a matter of WHEN." To which we can only add: after "when" comes "how."

Boycott FLAV-R-PAC, Santiam, Steinfeld's, and GardenBurger!

For more information: Pineros y Campesinos Unidos del Noroeste (PCUN)
300 Young St.
Woodburn, OR 97071
(503) 982-0243

Starbucks Moving Slowly

October 20, 1996 marked the one-year anniversary of the release of Starbucks' code of conduct. Yet there is little indication that the Starbucks Coffee Company has taken any concrete steps towards implementing its code which seeks to set minimum standards with respect to working conditions for the growers of Starbucks' coffee. So far, Starbucks has limited its work to preliminary exploratory conversations and hasn't even translated its code into Spanish. Starbucks agreed in February 1995 to issue a code after a grassroots campaign initiated by US/Guatemala Labor Education Campaign.

When it revealed its code last October, Starbucks stated it would develop a strategic plan for implementation of its "coffee mission" and "focus on Guatemala in a manner that demonstrates a special commitment to innovative ways of implementing our coffee mission." These steps were to have been taken by October 1, 1996, and apparently have not yet been done.

US/GLEP recognizes that implementation of a code of conduct in the coffee sector is more complicated than in, say, the maquiladora sector, but is very concerned that Starbucks has done so little to move forward on the code.

Starbucks has received a tremendous amount of positive press coverage for issuing the code, and was the recipient earlier this year of an award for corporate responsibility given by the Council on Economic Priorities.

US/GLEP believes that it is time for Starbucks to "walk the talk" and is asking interested parties to encourage Starbucks to move more quickly towards *concrete* implementation of its path-breaking code.

Contact Starbucks

Ask for a copy of the strategic plan for implementation in Guatemala of its coffee mission, including the code of conduct, and for a copy of the action plans for next year that the company promised to develop by October 1, 1996. Urge the company to move forward on implementation of its code. CEO Howard Schultz, The Starbucks Coffee Company, PO Box 34076, Seattle, WA 98124-1067.

Coffee Congress Interested in Worker Rights

In September the Smithsonian Institute's Migratory Bird Center organized a three-day conference on Sustainable Coffee. Three hundred participants representing growers, roasters, fair trade advocates and environmentalists wrestled with the basic question of how to establish criteria, monitoring and marketing of coffee that is sustainable from both an environmental and social standpoint. There was support for social criteria that included respect for the basic rights of workers. A follow-up conference is tentatively set for 1997. •

Citizen Rights

Credit bureaus compile records of individual consumers' credit habits to assist lenders, employers, and other businesses (such as retail stores and utilities) in assessing applicants' creditworthiness.

You should check your credit bureaus records periodically:

• Get a copy of your credit report and check for inaccuracies. Credit records are usually maintained by credit bureaus which normally operate on one of three national reporting systems: Equifax, TransUnion, and TRW. Checking for inaccuracies will enable you to correct mistakes before you apply for a job, credit, or insurance. Some bureau systems charge for a copy of your report. The law requires, if you have been denied credit within the last 30 days, the report to be free from the bureau that supplied the report to the creditor.

• If you find inaccuracies, write the credit bureau and explain the error(s). The bureau is required to re-verify the information within a reasonable time or remove it from your file. You may wish to review information held by the other major credit bureaus as well.

• If there is negative information that must remain in your file, you can tell your side of the story. Send the bureau a brief statement of explanation (100 words) which must be kept in your file. Negative information is generally kept for seven years; bankruptcy information for ten.

• You may wish to consult the consumer affairs office of the company involved, the Better Business Bureau, or your local or state consumer protection agency; or call or write any of the organizations listed below. Local credit bureaus are listed in the yellow pages under "Credit Reporting Agencies" or "Credit Bureaus."

• To receive a form for ordering a copy of your credit report: (Unless you have been denied credit you may be charged a fee for the report.)

Equifax Information Service Center
PO Bx 740241
Atlanta, GA 30374-0241
(800) 685-1111

TRW Consumer Assistance Center
PO Box 2106
Allen, TX 75002
(800) 422-4879

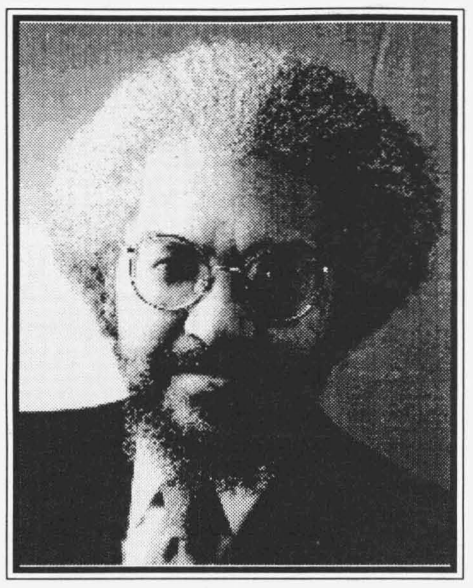
TransUnion Consumer Relations
PO Box 390
Springfield, PA 19064

TRW will give you a free report once each year:
TRW Consumer Assistance
PO Box 2350
Chatsworth, CA 91313-2350

AlongtheColorLine

Restating the Problem:

Race and Inequality



Dr. Manning Marable

The poet Langston Hughes once suggested years ago that the black American's search for democracy in the United States was "a dream deferred." Perhaps we should now add that this dream has been so long delayed, corrupted and compromised that many black folk now question the viability of the entire political project called American democracy.

Any understanding of American society and history must begin with the study of the black American experience in this country. This is because the status and existence of black people, the quality of our lives and the range of possibilities which we can realistically achieve through our own endeavors, is the essential litmus test for the viability of American democracy. It is the distance between America's rhetoric vs. its reality, between what America says about itself vs. what it actually is.

African Americans are at the center of the definition about what it has meant to be "an American." The reality of "blackness" has all to often been the criteria for determining a series of questions about the relationship between the people, the state and civil society: Who is a citizen, and who is not? Who has voting rights, and who has not? Who rides in the Jim Crow section of the bus, and who does not? Who lives in the ghetto, and who does not? Who is the first person to get a job, and who is the last?

The basic paradox one must confront in any consideration of the role of race in American life, is the tension between "marginalization" and "inclusion." Historically, African-American culture has been central to the construction of the cultural and the aesthetic contours of America. Politically, the issue of race has been absolutely central to the major conflicts in the American experience, from the civil war to the civil rights movement. Economically, black labor was essential in the construction of this nation, from the unpaid exploitation of slavery to the underpaid labor of African Americans in central cities in the 1990's. Nevertheless, despite our centrality, we continue to be marginalized by the mainstream of the dominant social order. We are continually unequal members of the household, but never members of the national family. In the language of "hip-hop" culture, we are "dissed" in the very house we have helped to construct.

Any understanding of American society and history must begin with the study of the black American experience in this country.

From the vantagepoint of African-American history, from the depths of our sorrow and anger, we ask ourselves, why do we continued to be marginalized? Who benefits from this marginalization? Who is responsible for maintaining the structure of power and privilege which makes this marginalization an enduring fact of American life?

African Americans understand that race is not a valid biological concept; that it has no genetic validity. Stripped of the rhetoric superiority and inferiority, the science of race is nothing but a fraud, grounded in power, privilege and violence against those who are oppressed. Yet our lives are defined and circumscribed by the brutal reality of racism, a system that denies the humanity of millions of people, limiting their education, employment, health, housing and future.

This is why all the recent talk about "reverse racism" is sheer nonsense. When African Americans control all of the banks and financial institutions in our neighborhoods, all of the real estate and commercial enterprises, we might begin to talk about discrimination against whites. When our government truly reflects the real percentages of African Americans, Latinos and other racial minorities within the general population; when the corporations that exploit black, brown and poor consumer markets are actually controlled democratically by those who produce the wealth, then we might seriously discuss the possibility of "reverse racism." Whiteness in a racist, corporate-controlled society is like having the image of American Express card or Diners Club card stamped on one's face: immediately you are "universally accepted."

Let's restate the problem of black liberation in a white, conservative and capitalist society: to end racism, we must end inequality. Our goal cannot be simply the assimilation or integration of black elites into the white cultural and corporate mainstream. Nor can we combat inequality by going it alone, divorced from real and potential allies from a broad spectrum of brown, poor and working class women and men. The problem of the twenty-first century is the challenge of multicultural democracy — whether American political institutions and society can and will be restructured to incorporate the genius and energy, the labor power and social struggles of millions of people who have been denied full equality— Latinos, Asian Americans, American Indians, Arab Americans African Americans, women, working people, the unemployed, the poor and many others.

Dr. Manning Marable is Professor of History and Director of the Institute for Research in African-American Studies at Columbia University. "Along the Color Line" appears in over 280 publications throughout the U.S. and internationally. •

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– Francis Beal

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Thursday Techno Trance Jungle w/DJ Zena $2
Friday Disco w/ M.C. Queen Lucky, $3
Saturday Dancing d-lite w/DJ Bruce, $3
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352-1855 alley entrance over 21

QUEER BRIEFS

Safe Schools Anti-Violence Documentation Project Third Annual Report

The Safe Schools Coalition, a statewide coalition of youth and education organizations released its third report of ongoing statewide research examining anti-gay sexual harassment and violence in Washington schools. The report cited that among the 77 cases investigated, there have been seven gang rape incidents in which a total of nine children and teens were raped. In only one case were school authorities and police informed of the rape, but in many cases school personnel were aware of the harassment that preceded the rape.

There were fifteen other physical assaults with four of the assaulted children and teens treated in emergency rooms and one hospitalized. In twelve other physical and sexual assaults, students were spit at, things were thrown at them and, in some cases their clothing was pulled down or off. Thirty other cases of on-going verbal harassment has involved repeated public humiliation, vandalism, graffiti or the issuing of death threats.

The report also confirmed that those who are sexual minorities, or who are attacked because someone thinks they are sexual minorities, are at dramatically increased risk of missing school out of fear, of abusing alcohol or suicide.

In past years, the Safe Schools Coalition has recommended policy changes, staff training, and equitable discipline of offenders as ways to prevent anti-gay harassment in schools. This year schools are being asked to teach about prejudice, to dispel stereotypes and to provide accurate information about gay and lesbian people. The Safe Schools Coalition works to make Washington schools safe for families, educators and children of all gender identifies and sexual orientations.

SAFE SCHOOLS COALITION 814 N.E. 40th Seattle, WA 98105 http://members.tripod.com/~claytoly.safe

Note: For a personal testimony about the impact of hate crimes, visit Bill's Story: http://members.tripod.com/~claytoly.Bills_Story

Jamie Nabozny gets a $900,000 out-of-court settlement

THE ASSOCIATED PRESS

November 20, 1996 EAU CLAIRE, Wis. (AP) — A $900,000 out-of-court settlement was agreed on Wednesday in a lawsuit claiming school officials violated a gay student's rights by not protecting him from years of harassment by other students.

Jamie Nabozny, now 21, had sued the Ashland School District in northern Wisconsin and school officials. The agreement came a day after a federal court jury found that three school administrators violated his rights, although it found the district as a whole was not guilty of discrimination.

The same jury had been scheduled to begin considering damages Wednesday, before the settlement was announced by Peg Byron, public education director for the Lambda Legal Defense and Education Fund, and Timothy Yanacheck, an attorney who defended the district on behalf of Wausau Insurance.

"I feel like I have justice and that this means justice for all the other kids out there who aren't sure if they should stay in school or stay alive," Nabozny said in a statement. "I can now go on with my life and have the normal educational experience that I waited a long time for."

Homosexuals have paid a high price in abuse, said Lambda attorney Patricia Logue. "Now the tables have turned, and it is prejudice that has proved so costly," she said. Nabozny said the abuse by other students ranged from name-calling to being shoved, beaten, spat upon and even having his head pushed in a urinal and being urinated upon.He testified during the two-day trial that he was kicked in the stomach so many times he later required surgery.

He said the harassment occurred from the time he entered Ashland Middle School in 1988 until he dropped out of Ashland High School as a junior in 1993. He later earned an equivalency diploma. The jury ruled against Ashland Middle School Principal Mary Podlesny and two administrators at Ashland High School, Principal William Davis and Assistant Principal Thomas Blauert.

The case went to trial after the 7th U.S. Circuit Court of Appeals in Chicago ruled last summer that Nabozny did have enough evidence to take the district to court, overturning a lower court decision.

Lambda is a New York City-based civil rights organization that represents gays, lesbians and people with HIV and AIDS.

The P.E.R.S.O.N. Project (Public Education Regarding Sexual Orientation Nationally)

The P.E.R.S.O.N. Project is an all-volunteer effort CHECK OUT THEIR FREE INFO-LOADED WEB PAGE AT http://www.youth.org/loco/PERSONProject/

Internet Monthly Webzine for Queer and questioning Youth Oasis, the Net's only monthly webzine for queer and questioning youth, is is located at http://www.oasismag.com . Contains features on HIV/AIDS, workplace comfort, assimilation of the Gay Rights movement, a personal account of a recent Gay bashing, discrimination within the Queer community, dynamics and differences in high school and college life, outting, plus coming out stories, poetry, humor and news.

Man Found Guilty in Television Talk Show Murder

Jonathan Schmitz, who admitted shooting a gay acquaintance after the man revealed a crush on him during the taping of a television talk show, was found guilty Tuesday of second-degree murder. Jurors in a Pontiac, Mich., court opted against the more serious charge of first-degree murder, which would have carried a mandatory life sentence. Second-degree murder carries a sentence of up to life in prison.

An Oakland County Circuit jury of seven men and five women deliberated all day Friday and about 2 hours Tuesday before reaching its decision, The Associated Press reported. Schmitz, 26, was charged with fatally shooting Scott Amedure, 32, three days in March 1995 after the two were taped for a "Jenny Jones Show" segment on same-sex crushes. His lawyers said the show misled him into believing he was going to meet the woman of his dreams, and said he was publicly ambushed and humiliated when his secret admirer turned out to be Amedure.

TOQUE DE SILENCIO - A CALL OF SILENCE

The first book daring to expose publicly the experiences of a brazilian gay sailor. After serving six years serving in the Brazilian Navy, Flavio Alves became a gay activist in Rio de Janeiro. He organized the I Gay and Lesbian Olympic Games, during the XVII ILGA Conference, last year in Brazil. He is finishing the last lines of TOQUE DE SILENCIO wherein he breaks the silence about the existence of gays in the Brazilian Armed Forces through his personal stories.

"Every year, millions of people gather at the widest avenues of the majors Brazilian cities to watch an event that goes beyond the patriotic feeling of being a Nation. It's September Seventh, the day we celebrate Independence Day. (...)Under the wild tropical sun, hundreds of young soldiers sweat their pride and courage underneath their heavy uniforms. The independence day in Brazil belongs and serves to show the power of the Armed Forces.(...)There's always been the most uninterested silence about the existence of gays in the Military. The reason is not far from being intelligible: the military service in Brazil is compulsory and, among some excuses to get away of this, the claimed homosexuality is the fastest and most effective one.(...) Pretending there's no homosexual in their lines, the Armed Forces try to prevail the false concept of unsuitability between gays and military service.

Yet there's one paragraph in the Code of Discipline foreseeing punishment for those caught up in homosexual behaviour. The Brazilian newspapers have published several articles about this book and, last year, the Ministry of Navy said promptly: "We are only waiting for this book to be published to investigate and, of course, prosecute the authors and publishers."

ILGA Action Items

1. The Argentinean group ISIS (Group for the Investigation of Sexuality and Social Interaction) are looking for contacts. They are looking for people who are "fighting homophobia from the point of view of the mental health of lesbian and gay people."

At the first Argentine national meeting in Rosario this April, they held workshops on internalized homophobia. Contact them: Grupo ISIS Casilla de Correo 78 Sucursal 25B 1425 Buenos Aires Argentina fx: 54 1 733 9180

2. The Indian lesbian group SAKHI is appealing for help. In a letter to ILGA, they say:

"We are currently facing a major crisis in regards to our lesbian archive. A few months ago we had a major robbery in which the entire computer, fax and photographic equipment was stolen. Since then we have put in a number of grant applications but are still to receive an answer. We are trying to find other ways of supporting ourselves and looking towards an exchange of the material that we have collected in the form of articles, newspaper clippings, lesbian ancient iconography (post cards, prints, portfolios, handmade handicrafts) unpublished research and books for a nominal fee. We appeal to you for support and any suggestions that you may have."

Based in Delhi, SAKHI is one of two lesbian groups in India (the other is in Bombay). An interview with Giti Thadani, one of the organizers of the group, appeared in ILGA Bulletin 3/96. Contact them at: SAKHI B-44 Defence Colony 110 024 New Delhi India tel: +91 11 462 8970 fax: +91 11 462 8970

e-mail: sakhi@ilga.org Show your solidarity! Do you know any lesbian or gay groups that can organize exchanges, or possibly get material from SAKHI to sell to their members or the general public? Or any progressive groups - student, third-world support etc?

PROTESTERS FIGHT CHRYSLER FOR EQUAL RIGHTS:

On November 14, activists in nearly 20 cities, including Boulder, Colorado, Boston, New York, and Toledo, Ohio, are organizing demonstrations at Chrysler dealerships to protest the corporation's refusal to add sexual orientation to their nondiscrimination policy.

On November 4, Chrysler and the United Auto Workers (UAW) signed a new contract that still excluded protections for lesbian, gay and bisexual workers, despite the demand of UAW to add sexual orientation to the "Equal Application of the Agreement" section. While Chrysler claims that everyone is covered under their current policy, a host of lesbian and gay Chrysler employees have come forward with specific claims of discrimination, harassment and violence that have been not been effectively addressed.

"It's a slap in the face," said Ron Woods, who drafted the petition that became part of the UAW's contract demands. "I've given this company more than ten years of my life." For more information contact Ron Woods (UAW) at (810) 545-7699 or pager (313) 609-1517; WWW: www.critpath.org/chrysler-campaign. •

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From the Inside Out

The GeeWhizification of America

Dan Pens

I remember 1984. It came and went with many a columnist and commentator wryly pointing out that George Orwell, though a gifted writer, was no Jules Verne. Where was Big Brother? Nowhere to be found.

Maybe Orwell wasn't so far off in the scope of his vision as he was in its timing. Obviously "1984" has not arrived. Yet. But I think people should be aware of where the "information age" is taking us. We might wake up one day and realize that Big Brother pervades our lives, and by then it may be too late.

I see some economic/cultural trends converging which make me wonder if Big Brother may already have been conceived and is gestating right now. Consider the growth in the last two or three decades of what I dub the "information-based amusement industry." What percentage of the average American family household income was spent on such amusement 25 years ago? Compare that with today. We're talking about cable tv, VCR rentals, Nintendo, satellite-dish tv, computer games, pay-per-view, on-line services, ad nauseam. Cable tv, for instance, costs what... $30/month? Multiply that by sixty or eighty million households. You start to get an appreciation of the vast sums of money expended for amusement which mark the incredible growth in this segment of the economy.

Another trend I note with some alarm is the corporatization and conglomeration of the electronic and print media into ever larger, ever fewer, behemoth megacorporations. Recent federal enabling legislation has allowed this trend to leap forward with alarming ease. America's vaunted "free press" is increasingly far from "free." Rather, it's a business dominated by billionaires.

Another trend of note is the explosive growth of computer technology. Not much needs to be said about this that hasn't already been touted in a gazillion "gee whiz" promotional news pieces, television shows, and countless magazine articles, many of which are impossible to distinguish from advertisements or infomercials. Witness also the technological strides made in communications technology. Again, not much needs to be said about that which hasn't already been touted through gee-whiz-fomercials.

All of these technologies are converging into what is euphemistically referred to as "the information highway," the backbone of which is already embodied by the InterNet. Not surprisingly, these same industries are not only technologically converging, but are corporately conmerging. I predict that if current trends continue, in another ten years we will be faced with two or three mega-communi-info-amusement corporations which between them will dominate the entire information/entertainment/communications industry. So we won't have one Big Brother. We'll have two or three.

Much of what I've said so far is not news to you. What I'd like to ruminate on, though, is one aspect of this geewhizification of America that generally escapes scrutiny. What's it all good for? Why are corporations falling all over themselves to be in the forefront of this technological revolution? The answer in a word: Marketing.

Yes, we're in the "information age." Replace the word "marketing" for "information," however, and you'll see where it's all heading. Here's a sneak preview:

The year is 2004. Yep, Orwell was off by twenty years. If you're lucky, you won't be in prison or homeless. If you're lucky, you'll belong to the consuming class. Lucky you. Of course, your living room will be dominated by a techno-geewhiz-info-amusement delivery system. Your home will be a temple of consumerism. Your geewhiz machine its shrine. Big Brother will be your Big Buddy. He'll give you 24-hour non-stop infotainment on demand. Anything you want. Any time. Instant gratification.

You'll have a Big Buddy credit card, of course. A special credit card that Big Buddy will reward you for making all of your purchases with. You'll get cash back, free Big Buddy frequent flyer miles, or most probably a hefty discount on Big Buddy's monthly info-amusement bill.

Every time you make a purchase, Big Buddy will know it. He'll know who you are, which store you're in, the day and time and exact second you made the purchase. Big Buddy will know why you made that purchase. He'll know more about your purchasing habits than you, your spouse, your grocer, or your mother.

When you get home, you can ease into your comfy-lounger (Big Buddy knows when you bought it, what brand it is, and when it'll be time for you to buy a better one) and you'll settle down for an evening of infomusement. Big Buddy will be about choices. That'll always be emphasized. You'll frequently be reminded that you're in charge of Big Buddy. You tell him what you want.

But, of course, instant gratification isn't free. You'll have to pay your own way. And Big Buddy will give you choices there, too. He'll let you watch your favorite movie or sports spectacle without commercial interruption for, say, five dollars. Or. Or you can enjoy the same show for, say, two dollars if you'll just answer a few of Big Buddy's questions . It's easy. You just point and click. Big Buddy asks you if you go to church, how many other people live in your house, whether you plan to buy a new house, or sports utility vehicle in the next six months. Nothing to it. You just tell Big Buddy a few things about yourself, things that make him an ever more efficient marketing consultant, and then you get your instant gratification for a discount. Or.

I think people should be aware of where the "information age" is taking us. We might wake up one day and realize that Big Brother pervades our lives, and by then it may be too late.

Or Big Buddy will ask if you're willing to put up with a few commercial breaks and he'll provide you with two hours of amusement absolutely free. Gee-whiz! Why not? There aren't many commercials in these shows . Why pay two or five bucks when you can get it free? This is where Big Buddy's marketing expertise starts to pay off. The Infotainment Highway will be an incredible direct-targeted marketing tool. Because when Big Buddy shows you commercials, they are *your* commercials, specifically targeted to you and you alone.

Here's how it works: The Proctor, Gamble & Johnson (PG&J) Corporation wants to sell their new whitener-brightener. PG&J asks Big Buddy who is buying the competition's whitener/brightener. Big Buddy, of course, will be able to tell PG&J who those people are, where they live, how much money they make, what their demographic and purchasing profiles look like, and what kind of infotainment they consume. PG&J can target any segment of that market they want, and instruct Big Buddy to show their new whitener-brightener commercial to 34-year-old divorced sports utility vehicle-driving white males who smoke cigars and drink instant coffee. By golly, PG&J will have a whitener-brightener commercial specifically designed by psychomarketing gurus which is targeted to that exact segment of the consuming class.

When it's time for one of those few commercial interruptions in your infotainment, Big Buddy will show you the specific commercial for the specific product that some corporation marketing genius (no doubt another computer) has decided it's time for you to buy. Remember the comfy-lounger you bought last year? Big Buddy remembers. You won't be seeing any more comfy-lounger commercials for another year or so. But then Big Buddy will know it's time for you to buy a new one. You'll be watching... well, you'll be watching whatsoever your heart desires, and Big Buddy will show you a comfy-lounger commercial. The actor in the commercial will look eerily like yourself, in a living room that resembles yours, and that actor will be ensconced (surprise I) in your make, year, model and color of comfy-lounger. The actor in this commercial will appear to be happy. Well, with one exception: their comfy-lounger will be the sole source of dissatisfaction in their otherwise perfect consumer paradise. The actor will then have an epiphany: if only they purchased this newer, whiter, brighter comfy-lounger, their life would once again be complete.

You squirm a little and vaguely sense a bit of discomfort and unease. The commercial ends, though, and you're eased back into your infomusement dream world. Two days later you buy a new comfy-lounger. Big Buddy knew you would. Heck, he gets a commission on the sale. You take your new whiter, brighter comfy-lounger home. Settle in for another evening of gratification. And everybody's happy.

Think about it.

Big Buddy, like I said, is already gestating. There is an InterNet site right now that will tell you which movies to rent. Gee Whiz! It's easy. You just point and click. You click on the movies you've already seen and enjoyed the most, and in a matter of seconds your responses are profiled and compared with the preference profiles of more than 100,000 others who have visited the site before you. Then, and this is the magical part, the computer displays a list of movies that you *haven't* seen yet, some of which you may not have even *heard* of. So you rent a few of these movies and (gee whiz!) the computer picked nothing but winners. Hey, the computer seems like... like... well, like your Big Buddy.

That's all for this month. Enjoy the Christmas holiday shopping season. And don't forget to take your Big Buddy credit card with you. Until next year, greetings from the gulag.

Dan Pens is co-editor of Prison Legal News. A free sample of PLN is available upon request by writing to: Dan Pens #279308 P.O. Box 888 Monroe, WA 98272-0888 •

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TESC Evening/Weekend Program

Equal Fees for Unequal Access

Mik Scully

The TESC Board of Trustees has a new mantra and it goes something like this: Blessed are the Evening/Weekend students for theirs are the deep pockets. It has been enormously successful.

In the latest dive into Evening/Weekend students pockets, the TESC Board of Trustees ruled to overturn the original Policy which gave Evening/Weekend full-time students the option of waiving the mandatory Health Services Fee. The original policy, which was in effect the first three years of the Evening/Weekend Program, recognized that most Evening/Weekend students had little ability to access the service and were more likely to have health coverage that was cheaper, more comprehensive and far more accessible than the Evergreen Student Health Services. Yet, the original policy provided equity for Evening/Weekend students who *did* want to use the services. If they wanted the services, they need only pay the fee; if they didn't, they needed to sign the waiver. It was simple, and it was fair.

This year everything changed. Changed without input from Evening/Weekend students, changed without notice. Our singular noting came when we paid our tuition and reached for the waiver forms which now only excludes students whose individual reaming contract/internship or academic program takes them away from campus and who will not be physically residing in Thurston, Pierce, Mason, Lewis, Grays Harbor or King counties. That doesn't leave out very many folks. This change, although directed specifically at Evening/Weekend pockets, also affects full-time days students. Let us say for instance that your only academic work in your senior year was a nine-month internship with a non-profit organization in Seattle, where you also live. Such a student would be *required* to pay for the service which she virtually has no access to.

It is time for the TESC Board of Trustees to wake up to their responsibilities to Evening/Weekend students; to see that levying fees equitably across the student population carries with it an ethical and legal responsibility to provide equitable services to all students.

For Evening/Weekend full time students, the situation is even worse. Not only are we *required* to pay the Health Services Fee, but we too have virtually no access to the services. In addition, we get our noses rubbed in it by staff and faculty who are apparently duty-bound to tell us how committed this administration is to students and to not adding student fees.

Nina Powell, Evening/Weekend coordinator, in her introduction to students, announced that the Health Services Center was now open evening hours. This is only a half truth, depending on when you start your definition of *evening*. The Board of Trustees' definition of evening says that evening begins at 5 p.m.; their reasoning is that day classes are over at 4 p.m. However, Evening/Weekend students have a different definition of *evening;* for them evening begins at 6 p.m., after they get off work and arrive at home or school. By the Board of Trustees' definition, Evening/Weekend students have access to the Student Health Center (by appointment only) for two hours a week, on Tuesdays from 5 p.m. to 7 p.m. By the Evening/Weekend students' definition, they have access to only one hour a week from 6 p.m. to 7 p.m. For the exact same $35 fee, fulltime day students have access to Student Health Services 31.5 hours a week. Where is the equity here? Who benefits? Certainly not Evening/Weekend students.

This latest decision of the Board of Trustees follows on the heels of a decision last year to require Evening/Weekend students to pay for parking. Day students had always been required to pay for parking, so it seemed equitable for Evening/Weekend students to pay for parking as well. And on the surface it was equitable, but Evening/Weekend students know better. Day students are cut an enormous break if they buy parking. This year a parking sticker for one quarter is $25; for full-time nonresident day students that is a 50 percent savings; for full time campus resident students that savings is even greater. Evening/Weekend students get no such break. If in fact they choose to buy a parking sticker, most students end up spending more per quarter than if they paid the $1 per day fee. Yet many Evening/Weekend students choose to buy a sticker even though it galls them to do it. Why? Time, that's why. Evening/Weekend students are working people; they are traveling between work/home and school at the worst possible time traffic wise. By the time they get to school, the line at the toll booth is long and once they've paid they still have to find a place to park and get to class. For most of us, there just isn't time. So here again, we pay more and get less.

This is true, too, of tuition. Part of every student's tuition goes to fund Student Activities. For us that is just money down a rat hole. We not only don't have any student activities, we quite frankly don't have time for any. The only way; according to Nina Powell, that we can get value for our Student Activities money is to start a student organization and petition the Student Activities Board for funding. This thinking, like the parking policy, and the most recent Health Services Policy, discriminates against the working class, the students of the Evening/Weekend programs.

Each year since the birth of the Evening/Weekend Program, TESC has worked diligently and successfully to expand and enhance the academic programs available to working people. On the whole, Evening/Weekend students have had high praise for the academic offerings and the overall academic quality of the program. TESC is and should be proud of its accomplishments in this arena and should not be willing to risk tarnishing their reputation by hasty fiscal policy.

It is time for the TESC Board of Trustees to wake up to their responsibilities to Evening/Weekend students; to see that levying fees equitably across the student population carries with it an ethical and legal responsibility to provide equitable services to *all* students.

I urge the TESC Board of Trustees to reconsider their position on mandatory Health Services Center fees and either return to the earlier policy or extend the hours of the Health Services Center to co-exist with the hours Evening/Weekend students are on campus. (Monday through Thursday 6 to 10p.m., and Saturday 9a.m. to 4p.m.)

(Does anyone even know where the mythical Health Services Center is?) •

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An Open Letter to Enviros

Support Chicano Effort to Reclaim Land & Protect Culture

Chellis Glendinning

I would like to make a proposal: embrace and stand behind the politics of indigenous peoples. Forget this tortuous inching toward "compromise" with the villagers of the north — stand behind the politics of indigenous Chicano people 100 percent.

I know you will agree with me that the environmental movement, as a whole, is in trouble. Allow me to explain what brings me to this conclusion, because I think it can revitalize our efforts.

The idea of wilderness we have been using is flawed. This flaw is never acknowledged when "white" or urban environmentalists gather. But whenever indigenous people join us, they quickly point out the problem. The notion of wilderness as terrain with no people is not how your ancestors or mine regarded things; it is a recent invention.

We already know that mass society is not sustainable. To maintain itself, it must expand. With expansion comes a myriad of horrors, including empire-building, colonization and ecological destruction. This fact elicits a fracture in our thinking. On one hand, a voracious urge to destroy and plunder arises, along with ideologies to rationalize such behavior; on the other hand, resulting anxiety and grief are expressed by the idea that people, therefore, must be bad, and if land is to thrive, people must leave it alone — hence, wilderness.

Yet evolution tells us that people (living sustainably) have been as essential to Creation as have bears and stars and water. Our survival — a million years without destroying the Earth — is testimony to the fact that people, per se, are not the problem. The problem is a rampant, ever-expanding system that produces both ecological destruction and social injustice.

It is hard to change old viewpoints. But friends, there is a second veil to lift. This veil concerns our unthinking use of the word "we." We must save the forests! We must stop the loggers! We must build a better world. How different are these statements from the outlandish manifest-destiny rationales used to conquer these lands in the first place?

The source of this lapse in our thinking springs from a chasm that separates the mindset we learn as members of a mass, industrial society from the mindset fostered in land-based, sustainable communities. Our language expresses abstraction, distance, management. We are educated to problem-solve for vast numbers of people over vast expanses of terrain. Corporate managers in New York make arrangements for workers in Mexico. Lawmakers in Washington oversee policies for Alaskan natives. Environmentalists in Santa Fe make plans for villagers in Penasco. We have inherited the mindset of imperialism.

Whose montes are they, anyway? Northern New Mexico's Chicanos are indigenous people. They are indigenous by blood — Azteca, Mayan, Tewa, Apache, Keres, Dine. They are indigenous by virtue of their history on the land, living in communion with the original native peoples. And they are indigenous by law.

When the norte americanos took over, the Treaty of Guadalupe Hildago sought to protect the 100,000 Mexican citizens suddenly residing in the US. One of the treaty's provisions ensured that Hispano land grants forged between Mexico and Spain would be honored. Of course, they were not. Anybody in Alcalde or El Valle can recite the myriad maneuvers that US citizens, businesses and government used to gobble up land "protected" by the Treaty. A once-sustainable people soon lost its source of livelihood, was thrust into a cash economy and became poor.

We already know that mass society is not sustainable. To maintain itself, it must expand. With expansion comes a myriad of horrors, including empire-building, colonization and ecological destruction.

The challenge that you and I face, as Americans, is somehow to make sense of this terrible legacy. I submit that supporting the Chicano land and cultural movement is not just righteous; it is the most far-reaching environmental strategy you and I can embrace.

We still live in the Empire. Colonization did not end after World War II. The bankers, corporate executives and government officials (who stood to lose their wealth when the struggles for decolonization succeeded) quickly restructured the world economy via such economic institutions as the Bretton Woods Agreement, the World Bank, the International Monetary Fund and the World Trade Organization. A new form of imperialism arose, a New World Order that controls resources and people — not by the direct "ownership" previously used by nation-states like England or France, but by the more insidious consumer mind-control and cash-economy-dependence generated by trans-national corporations. These entities view the world as an unlimited pool of resources for their usurption and a unified marketplace for their profit.

The New World Order is arriving in New Mexico with the continued impressment of the cash economy onto once-sustainable communities, the loss of age-old traditions and, for some, the development of money-intensive operations like gambling. The New World Order looks like outsider corporations over-logging the forests and over-mining the mountains. It looks like DNA-altered seeds and food "grown" in test tubes and factory vats. It looks like the Los Alamos National Laboratory continuing to focus on nuclear weapons development to make the world safe for the Fortune 500.

The world now is divided between people dependent on corporate economies for survival and people who are sustainable or have the possibility, through land and memory, to become sustainable again.

The frontline of activism toward ecological restorations, then, is the struggle for Indigenous survival. The Chicano effort to reclaim land and protect culture resides at the vanguard of global environmentalism, because it would increase the acreage of the Earth residing in indigenous hands.

There is nothing more compelling or meaningful than a blossoming social movement. The most vibrant struggles happening today are not taking place within mass society; they are taking place at its edges. The native movements in New Mexico (both Indio and Chicano) are part of a worldwide explosion of passion, courage and hope — in Chiapas, Malaysia, India, Peru and Brazil. While many of these people are forced by immediate survival needs to choose practices that you may not approve of — love of the Earth and memory of how to survive ecologically still live within them.

My proposal is not merely a nudge toward another faltering coalition in which we defensively negotiate every little point. It is an invitation to a whole new way of thinking, working and being. But it means facing that part of ourselves that insists on doing things our way. It means facing fear. It means letting go of old ideas and old identities.

The reward? New ideas, new strength, new comrades and — best of all — the understanding that "we," as it is said in the indigenous way, is something entirely different from saying it inside the Empire.

Chellis Glendinning serves on EII's Board of Advisors and is the author of When Technology Wounds and My Name Is Chellis and I'm in Recovery from Western Civilization. She lives in Chimayo, New Mexico.

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Francisco Cali Speaks on Guatemala

Holly Ann Aquino

On November 1, The Liberation Cafe invited Francisco Cali to speak about the current status of the Guatemalan government. Right now in Guatemala, the government has control of approximately 72% of the land. Its military controls the airport and airlines, most of the economy, and has a television channel.

Cali spoke of a 36-year-long war which he felt was finally coming to an end. This war started with an uprising of the indigenous people due to abhorrent social, economic and religious oppression. Since then the government had been working to eradicate any and all traces of the cultural heritage (which is predominantly Mayan). One of the tactics is the attempt to declare Spanish as the national language when, in actuality, there are 22 languages spoken throughout the country. Also, those who have attempted to practice traditional Mayan religious ceremonies have in the past been declared witches and Pagans. Although there is a rebirth of the indigenous Mayan religion, there are still areas where the religion is either tainted with Catholicism or cheapened by the privileged few existing within the upper-class mainstream.

The people of Guatemala are currently working together to pass a six-accord peace process. Some of the accords include a reconstruction of the Guatemalan constitution and privatization of the country's medical and educational system, both of which are currently beyond dilapidated. The indigenous peoples of Guatemala are also calling for a redistribution of the land, which is now owned by the wealthiest 2% of the population. The groups who are working to negotiate these accords are not expecting to get all of them passed, but Cali explained near the end of his presentation that even getting the government to pass some of the accords would translate into immeasurable change for the people of Guatemala.

Although his people are still living under an incredibly oppressive and corrupt government, there was a feeling of hopefulness in Cali's voice, a feeling that things were finally changing. A very powerful moment in his presentation came when Cali told of a day when the people were in the streets during a traditional Mayan celebration.

There was an old woman there, crying, saying that she had lived her entire life believing the lie that the Mayan religion was evil and believing that she would be damned if she recognized its rituals and celebrations. Although she was now too old to truly enjoy a life experiencing Mayan spirituality, she truly felt blessed to live long enough to witness the day when indigenous people could dance in the streets openly celebrating their religion and culture.

The Mayan religion and traditional culture is the peoples' source of power and hope and it will carry them through the revolution. •

The Innocent Invader:
A Western Legacy of Conquest

Jess Grant

The dilemma posed by the U.S. Border Patrol's inability to control immigration in the Southwest today is not much different than the one illustrated a century ago by the U.S. Land Office's backlog of title claims. Federal bureaucrats charged with administering the Western states continue to be plagued by scarce resources with which to handle their enormous responsibilities. The administrative nightmare caused by this lack of political support has only been worsened by a history of ineptitude born of cronyism. Coupled with the ongoing temptation for administrators to supplement their public sector salaries with lucrative if conflicting financial interests, this system of administration has generally failed to meet the complex needs of the West's many constituencies.

Conquest is not simply a process of acquiring territory. A host of diverse and related administrative questions concerning land use, resource allocation, and cultural convergence "comes with the territory." Nor does the acquisition of territory always involve a straightforward invasion and suppression of indigenous populations sometimes cultural migrations have simply overwhelmed a region with their numbers. (Limerick, 1987)

If the history of the West can be seen as a holistic pancultural experience-in-time that stretches from the crossing of the Asian land bridge through today towards tomorrow, then each of us living or raised here embodies that same confluence of cultures. It would behoove each of us to identify those parts of Western mythology that motivate us most strongly, for the simplicity of that myth often obscures a more complex social reality. What follows is a personal inventory of attitudes that fit the Western motif of the innocent invader.

The Jeffersonian myth of agrarian self-sufficiency had a recurrence in the back-to-the-land movement that grew out of the 60s counterculture. Hippies rejecting the madness of industrialized society rushed to buy land where they could grow organic food, pursue unusual forms of cohabitation and perform illegal herbal sacraments. The West still offered the best opportunities for unfettered social experimentation, so like the Mormons before them, longhairs formed communes in Northern California and Oregon.

My three older step-brothers and an uncle were all "pioneers" of this sort, and I've followed timidly in their footsteps. The five of us were all products of Los Angeles where Latino, Black and Asian cultures butted uneasily up against our own Euro-American or Jewish suburban enclaves. Like the 19th century European immigrants who exhausted by the multicultural mayhem of the Eastern urban centers headed west, my older male relatives headed north for the backwoods simplicity of California's Humboldt, Siskyou, and Mendocino counties.

True to Western form, these men engaged in homesteading, social nonconformance and various entrepreneurial endeavors, forming part of a migration that both infuriated and enriched the locals. The oldest two, Gene and Kerry, were part of the first wave to hit northern California, and subsequent pioneers saw them as "original settlers," men who had arrived when land was cheap and resources were still plentiful. Gene lived at the Black Bear commune near Shasta while Kerry put in his time at San Francisco's Haight Ashbury; they both bought land and tried to build homes; Kerry worked for commercial fisheries while Gene "set chokers" for the logging companies; they eventually returned to both their senses and civilization; today they both live, like I do, in Washington state. Gavin attended school at Humboldt State College and settled in the adjacent community of Arcata. There he earned a living as a pilot and mechanic supplemented by some dabbling in the local underground economy. More outlaw than homesteader, this middle child nevertheless fit a primal Western archetype, deriving profit from the tension between an unpopular public policy and its erratic enforcement. Rory, the youngest, set up a carpentry shop in Laytonville, where he built redwood tanks for the gravity-fed water systems of other local homesteaders. Firmly in the merchant mold, this brother was "Volunteer of the Year" with the Laytonville Volunteer Fire Department and might have eventually become a respected town booster.

In pursuing my own version of the Western myth, I left Los Angeles in 1978 and moved to the redwoods outside Santa Cruz where, in 1984, I earned my Bachelors Degree in Spanish Literature at UCSC. Though I've never homesteaded or been an entrepreneur, I've flirted with both archetypes. In my search for a primal type that would fit my temperament I finally settled on the outlaw mold. The lesson I learned from working with pot growers, the Wobblies, and Earth First! is that all extra-legal activity can't simply be cast into the same moral penalty box.

The growth of the marijuana industry was a natural local response to the economic downturn in the timber and fishing industries. In a boom-and-bust scenario as old as the West, extractive industries packed up and left town when the resources had been depleted, forcing the natives to turn to a lucrative form of agriculture that had once flourished in the British American colonies but was now prohibited due to a change in the political climate.

Conquest is not simply a process of acquiring territory. A host of diverse and related administrative questions concerning land use, resource allocation, and cultural convergence "comes with the territory."

This created an administrative dilemma for local officials. Nominally in charge of enforcing the laws, local police and sheriffs were loath to crack down on an activity that brought millions of dollars to the local economy. With millions of undeveloped acres to protect from the depredations of pot growers, local law enforcement was ill-prepared for a task they never wanted.

As usual, the national political debate on drugs failed to acknowledge these local nuances. Carried away with their "War on Drugs," Federal bureaucrats succumbed to the hysteria of the day and instituted their Campaign Against Marijuana Planting (CAMP), a coordinated paramilitary effort to eradicate the pernicious hemp farmers. Under siege from Federal troops, the small rural communities where I worked as a seasonal laborer felt understandably put upon by outside forces.

The pot industry flowed naturally from the entrepreneurial tradition of the American West. Certain enterprising capitalists became fabulously rich while the industry became heavily dependent on low-paid migrant labor. At harvest time trimmers like myself camped in rough conditions and were paid piece-work. Sitting on upended buckets in wood-heated sheds for 10 or 12 hours a day, trimmers had few benefits beyond the unlimited supply of smoke. We kept our boots on and our jackets handy in case the CAMP helicopters landed outside suddenly. Like the Western miners who went looking for sudden riches and found low-wage jobs instead, pot growing had a mystique of daring-do that didn't match the mundane reality facing most workers in the industry.

My work with the IWW and Earth First!, however, does not fit quite so neatly into the Western historical paradigm. Though both organizations have been known to employ extra-legal tactics to achieve their goals, they fail to match the outlaw's profile of anti-social predator. Pot growers break the law for worldly reasons, assuming personal risk for the sake of potential profit, and in this they resemble the squatters, claim jumpers, cattle rustlers, bootleggers, poachers, trespassers, highwaymen and other desperadoes of the early West. The IWW and Earth First!, however, break a different set of laws altogether.

The IWW and Earth First! both oppose the exploitation of human and natural resources for the sake of profit. Since that exploitation is made possible by the "social fiction" of private property, these groups actually fly in the face of Western development by asserting a higher social good than the acquisition of wealth. As advocates of democratic allocation, these radicals explicitly reject the allocative principle of prior appropriation and its corollary "property rights," so fundamental to the conquest of the West.

To the nationalist, the legacy of conquest can be found in the arbitrary lines of territorial borders. Give the conqueror his maps and his spoils and he will be hard-pressed to complain. But the average citizen knows that this same conquest is manifested in the movement and co-mingling of many people, and that this process is far more fluid than the nationalist will ever admit. When front-line officials start telling the politicians to get out of their way so they can do their job, the myth of objective and value-free public administration will be finally laid to rest. Left to patch up the devastation caused by two centuries of unrelenting conquest, Western administrators and activists have a challenging task ahead of them. •

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Of Corruption, Criminalization, Unconstitutionality and Unequal Consequences

Cops, Courts, & Legislators

Anne Sunrise

Thank you [WIP] for your persistent coverage of important issues -- like the October article on "Police Brutality, Repression and the Criminalization (of our People). I've long been deeply disturbed by unwarranted police violence, and worse, virtually no consequences. I don't think progress can occur in reducing the overall violence in our country if our federal government and the people charged to protect us and enforce the law are not held to *at least equal standards* of behavior and with *at least equal consequences*. When citizens are imprisoned many years or a lifetime or are killed for one crime of passion or fear, then why are many police not serving ANY TIME for shooting and killing unarmed citizens and/or other abuses!? That's immoral, unconstitutional and downright damned unacceptable! And doing something about that and pervasive domestic violence -- real life and death violence (which teaches it to our young people more than anything else) -- should be the highest priority, over TV-pretend violence. Personally, I think in clear situations where a person is fleeing and/or unarmed or not brandishing one and a cop shoots and kills them, they should be banned for a lifetime from law enforcement, plus some prison time and make restitution.

I RAISE MY VOICE AND MY OUTRAGE AND DEMAND THAT IT STOP. And more of us must do more than that to make the difference. More of us need to speak up, write, phone, get informed and *vote more intelligently* to help change things. And when the best candidates aren't elected or if they are and then still fall short in their principles and/or practice, we must hold them accountable. We must demand improved performance or resignation/impeachment and replacement.

Your article omitted the local scene and the compromising, inconsistent, sometimes ineffective and/or too little Presidential and national leadership. Like parents in a family, our national government needs to set and show superb standards for our nation to achieve excellence in this area and/or any other. The scenarios at Ruby Ridge and Waco were not well handled by federal officers. It was shocking and disturbing that five US Marshals got commendation awards. Though they didn't shoot and kill the unarmed woman holding her baby and the 14-year-old boy, I think no one should have been awarded.

In our county, Sheriff Edwards was quoted in an '87/'88 front-page *Olympian* article as saying *it's OK to shoot an unarmed suspect on one's property*. Less than two years later, he chased, shot and killed an unarmed man and still was re-elected. And as far as I know, he had no disciplinary action/jail time as a result. That's wrong, immoral, illegal, unfair and unacceptable! It was one of the reasons I ran for sheriff in '90. I was deeply disturbed and depressed that an alternative (as a third person also ran) was not elected by Thurston County voters.

We need to better reach and educate voters beyond smooth superficial appearances and inadequate campaign literature. I believe we need more real information on voters' pamphlets and if it isn't on the primary pamphlet, eliminate primary elections or allow uncovered candidates to run through the general elections. We don't have two "finish lines" for athletic races and marathons.

To be fair and balanced we must also spotlight and eliminate discriminatory, economic and other violence against people by legislators in the laws they make and by some judges in the courts by ignoring evidence or lack of it, lack of due process, fair sentencing, etc. Some of the police aren't the only perpetrators of violence. For instance, for legislators to mandate auto insurance for low-income people is abusive and should be illegal when we've lacked a livable minimum wage for more than 20 years. One can be a safe, non-drinking but poor driver. It's immoral, unfair and ineffective when many people have too little to live on and/or too much responsibility and/or too little help like many *single* parents (no marriage/divorce or shared custody). There's too much emphasis on punitiveness and too little on support, treatment, rehabilitation, financial aid and just plain help.

And consequences for unsafe/abusive/immoral behavior should not be waived for the wealthy, famous, legislators, athletes, etc. I haven't been able to keep up on the news well, but if our state representative Sandra Romero didn't spend any time in jail for her recent Driving Under the Influence violation, that is wrong, unequal, unconstitutional and unacceptable. (I still voted for her as she seemed the best candidate). She, and other legislators, judges, our sheriff, and cops would get some real needed education there about unfair, inhumane, unconstitutional, ineffective unhealthy and even harmful conditions in our county jail. Also, they and we will know that NO ONE SHOULD BE ABOVE GOOD/NECESSARY LAWS.

Jailing people and depriving them of their civil and human rights (and many basic needs!) are costing taxpayers more and driving the poor further into poverty by depriving them of remunerative work or the opportunity to get it should be reserved for serious threat(s) to the public safety -- not things like being poor without bail, a minor domestic squabble, expired drivers' license, or false or minor, proven or unproven charges like trespassing (as I have been!)

I'm disturbed that on a locally televised panel discussion in the past year or so it was quite obvious that Sheriff Edwards and County Commissioner Diane Oberquell believe all people in jail are guilty. That's wrong and goes against our nation's original philosophy (often not being upheld) that you are innocent until proven guilty. There have been many cases of mistaken identity, prejudice, circumstantial evidence, etc. where innocent people have been long jailed, had their reputation and life ruined and/or died. That's some basic reality that citizens and especially public officials should know.

In '91, one of two Pierce County officers chasing two teenage males who escaped Echo Glen shot and killed a fleeing 17-year-old boy. As far as I know he wasn't disciplined. Just this October in Pierce County, a fleeing 17-year old Native American boy was *shot in the head and killed by a police officer*. The *Tacoma News Tribune* article focused on the teen's troubles that hadn't compared to the crime against him! The same thing goes on and on around our country.

Finally, what is locally and personally shocking, emotionally and physically devastating and infuriating: For more than six years, since running for sheriff in the summer of '90, I've been assaulted and arrested by M.P.s, police officers, sheriff's deputies and jail guards. I've been jailed and harassed many, many times and have had to make more than the usual required court appearances. Before running for sheriff, I'd never in 46 years been assaulted or jailed by the police/courts.

We Americans urgently need and are long overdue for a socially progressive, fiscally conservative and left-leaning administration (you can only pass or progress in the left lane, not right or center on the road of life) or a real revolution that clears out corruption and promotes life, health, liberty, responsibility, justice and the pursuit of peace and happiness.

Anne Sunrise wrote this while being held in the Thurston County Jail on charges of harassment, disorderly conduct and public endangerment. She was there for nearly two months with bail set at $5000 cash only. She maintains that she is not-guilty. •

***I don't think progress can occur in reducing the overall violence in our country if our federal government and the people charged to protect us and enforce the law are not held to* at least equal standards *of behavior and with* at least equal consequences.**

Policeman surrenders after hostage standoff
Police misused pepper spray, family charges
LAW ENFORCEMENT
Family gets $100,000 for wrongful raid
Troopers target black motorists
Officer charged in slaying
Trooper's abuse caught on camera
State Patrol taped suspects' calls
FBI investigates slaying by police
Police detain man based on false tip
Former officer gets exceptional sentence in child rapes
Sergeant arrested in child rape case
20 years of police gunfi
Of 287 shooting incidents here, 87 accidental
The Oregonian
METRO
3 S.F. cops must pay for false arrests
Officer demoted for slap
Man wins lawsuit but only wanted apology
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SOUTH SOUND
LAW ENFORCEMENT
Deputy charged with rape
Police shooting spurs rioting in Florida
Tacoma officer kills teen
LAW ENFORCEMENT
Officers need more training,
City sued for police encounter
Tests find LSD, pot in Spencer's body
7/20/89 Printed bottom of inside page
Pharmacologist says LSD didn't kill Spen
6/26/89
Coroner: Spencer death still a mystery

Radical Reform, Social Justice

WE HAVE TO CUT $10 BILLION FROM NON-CORPORATE WELFARE.
WE NEED THE MONEY TO BUILD PRISONS TO HOLD ALL OF THOSE DRIVEN INTO CRIME BY WELFARE CUTS.
JON!K

Pat Tassoni

Housing & Homelessness

Title V of the Stewart B. McKinney Homeless Assistance Act makes unused federal property -- buildings and land -- available at no cost to local governments and non-profits to use to provide housing, job training or other services to homeless persons. This is not popular legislation within the power structure -- the politicians and businesspeople -- and has been subject to disabling amendments since its passage less than a decade ago. The program was initially implemented only after a federal judge issued a permanent injunction requiring the federal agencies to carry out the statute.

Here in Olympia, the McKinney Act was used to grant the Federal Building to the Low Income Housing Institute. The political battle that followed is not an isolated case. According to a 1992 study, the National Law Center On Homelessness & Poverty detailed that of 25 applicants for property bureaucratic problems, inadequate federal implementation, and hostile local governments hindered progress. Survey findings included: 12% reported difficulty in gaining site access, 36% reported problems with local opposition (NIMBYism -- Not-In-My-Back-Yard), and 25% reported delays in lease negotiations.

One of the most inspiring examples of activism around the McKinney Act happened in Ellsworth, Maine. For those that know the history surrounding Olympia's Fleetwood and Federal Buildings, Ellsworth's story may sound familiar in parts.

In Ellsworth, shortly after a provider's application for the building had been approved under the McKinney Act and awarded to HOME to rehabilitate the Federal Building into shelter, the Downtown Merchants Association went on record affirming the need for a homeless shelter, but opposing the Federal building as an appropriate site. They offered to help find a more suitable site. The concerns of the Ellsworth (and Olympia) Downtown Merchants Association were that centering a homeless population in the downtown district would have a negative impact on the character of the retail section. Some members of the association also feared that the shelter would have a negative impact on area property values.

Members of the Ellsworth City Council also voiced objections to using the site for a homeless shelter and declined to write letters of support to funding and government agencies. The city council passed a moratorium on shelters in the downtown area where the building was located to prevent the provider from using the former federal building as a shelter. To rehabilitate the building, the provider needed electrical and plumbing permits from the City. The city withheld the plumbing permit, on the grounds that issuing it would be a violation of the city's moratorium.

Citizen outcry turned the issue around. Only after local residents passed a referendum in support of the shelter was the issue resolved and the non-profit was allowed to operate the shelter.

A little more close to home here is Operation Homestead's acquisition of the Pacific Hotel in downtown Seattle. Through constant vigilance and broad citizen participation, SeaFirst Bank let go of the building, which was developed into much needed low-income housing. The Fleetwood is scheduled to open sometime late next year to provide 41 units of low-income housing in beautiful downtown Olympia.

Since 1973, hourly wages adjusted for inflation have fallen 14% and weekly wages have fallen 19% for non-supervisory workers -- 80% of the workforce. At the same time the Gross National Product has risen 39%.

Jobs and Wages

Today, millions of Americans work over 40 hours each week, and never take home enough money to feed and clothe their families. Almost 60 percent of these workers are women. Nearly two-thirds are adults who are trying to support their families. Since 1973, hourly wages adjusted for inflation have fallen 14% and weekly wages have fallen 19% for non-supervisory workers -- 80% of the workforce. At the same time the Gross National Product has risen 39%. Considering economic inflation since 1979, the real minimum wage has in effect dropped from $6.27.

It is fundamentally immoral to expect people to work full-time for $8,600 a year. One national organization that is leading the fight for decent wages is ACORN - the Association of Community Organizations for Reform Now. Last year, ACORN mobilized the Chicago Jobs and Living Wage Campaign, a coalition of over 40 community groups, labor unions and religious leaders. The Campaign has called for a city ordinance requiring businesses that receive subsidies or hold city contracts to pay their workers at least $7.60 an hour.

In Missouri, ACORN organized for a statewide initiative to raise the minimum wage to $6.25 in 1997. In St. Louis, ACORN started a petition campaign that would require all companies from the city to employ local residents through community-based hiring halls and all subsidy recipients and city contractors to pay employees fair wages. And in Houston, ACORN and SEIU Local 100 have obtained 12,000 signatures to place an initiative to increase the minimum wage for the city on the ballot. Signature drives were up and running in Arizona, California, Idaho, Missouri, Montana, and Oregon - with possibly other states to raise the minimum wage.

However, the effort to achieve decent wages for working people will not be won without a struggle. Conservatives argue that increasing the minimum wage will discourage businesses from hiring workers with limited educational backgrounds and skills. But Department of Labor Secretary Robert Reich cites a series of studies that prove that increasing the minimum wage does not have that effect.

A coalition of more than 400 businesses and organizations led by the Missouri Chamber of Commerce spent millions of dollars in a PR campaign to discredit and defeat the minimum wage increase, Proposition A. The Missouri Chamber of Commerce, Associated Industries of Missouri, the Missouri Restaurant Association, the National Federation of Independent Business and the Missouri Retailers Association came together as early as February when a minimum wage hike bill was introduced in the state Senate. That bill died in committee, but the group continued to hold meetings when it became evident a petition drive would be held to get the proposal on the ballot in the general election.

ACORN released a study of cost of living in six cities in Missouri that shows a minimum wage of $6.25 would be spent simply to meet basic needs. In Missouri, 700,000 people make less than $6.70 an hour -- that's 30 percent of the work force. Lower paying jobs aren't going to go away if the minimum wage is increased. Barnes & Noble, Taco Bell, Wal-Mart, Texaco — they're not going anywhere. •

Demonstration against Weyerhauser and calling for the end of corporate welfare. Protest took place on a sunny Tuesday last month on Percival Landing in Olympia.

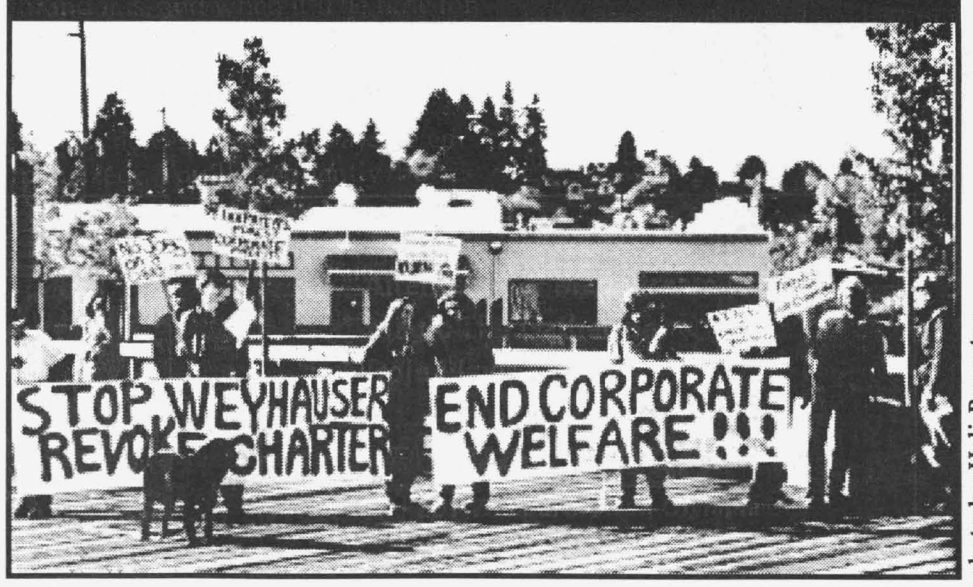


photo by Hali Panneton

NATIONAL FORESTS
TSK... TSK... THIS PART OF THE MAP SURE DOESN'T SOUND VERY HEALTHY!
KEVORKIAN "SALVAGE LOGGING" COMPANY
Ron Ault

Shell Protest in Olympia

Sonny Krishnamurti

On November 10, 1996, fifty to sixty protester gathered at a Shell gas station in Lacey on the corner of Sleater-Kinney Road and Martin Way. The protesters waved signs, sang slogans, and braved traffic to pass out informational flyers to passers-by. The protest was held in commemoration of the one year anniversary of the unjust (without fair trial) hangings of

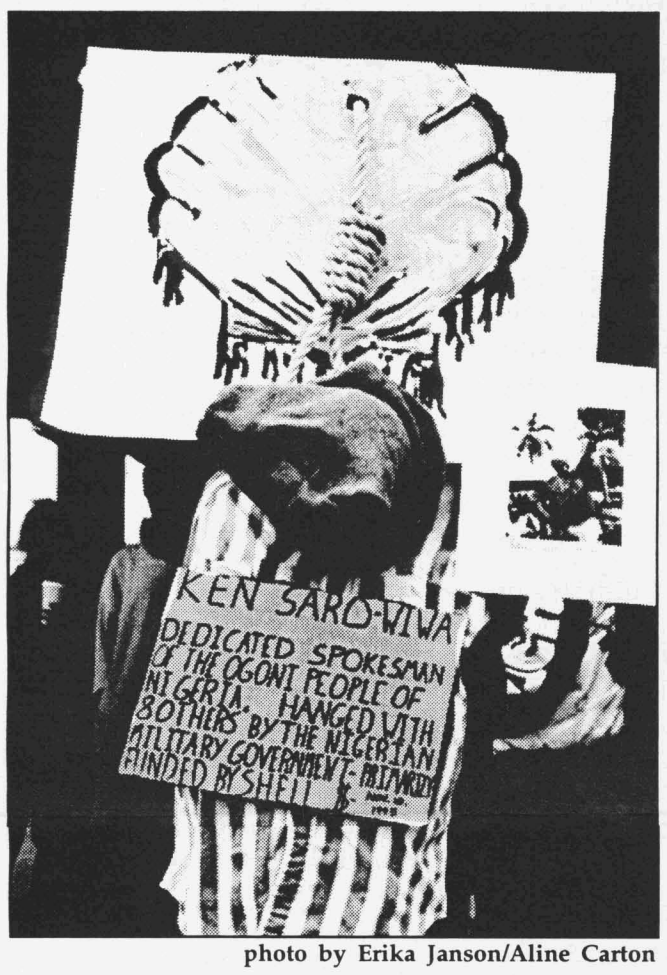


photo by Erika Janson/Aline Carton

environmentalist/activist Ken Saro-Wiwa, and eight other non-violent peace activists for the survival of the Ogoni indigenous people in Nigeria. The hangings, carried out after brutal treatment of those involved, took place last year despite worldwide protest, and despite a global, common understanding that the nine had broken now laws, other than to peacefully struggle against the genocide of their people and the complete environmental destruction of their land due to oil drilling by Shell Oil Company.

In the last ten years, Shell has spilled over 1,500,000 gallons of oil in Ogoniland, which is situated on the Niger Delta in Western Africa. Unlike in the "civilized" world, there are no environmental restrictions forbidding these atrocities, and Shell has taken full advantage by, at most times, not even bothering to clean up the spills. The result is that the Ogoni, once a healthy fishing and farming community, have little farmland left, completely polluted water sources, and virtually no way of sustaining their existence.

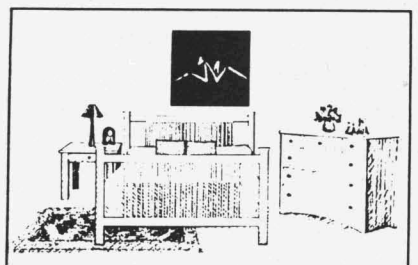
Further adding to the frustrations of the Ogoni, Shell has formed a "partnership" with the military government of Nigeria, as half of Nigeria's annual revenue comes from Shell. In addition, human rights organizations have uncovered documents in which Shell personnel have purchased weapons directly for the government. These weapons have contributed to the brutal murders of over 2000 Ogoni since 1993, including many women and children. Military personnel have used these weapons to completely flatten 35 Ogoni villages. In all cases, the Ogoni were completely defenseless, and it has been openly admitted by the Nigerian government that these methods are being used as intimidation techniques. In the midst of all of this violence, not one military person or Shell employee has been killed.

Shell has repeatedly claimed exoneration for all of these tragedies, because it is a corporation and claims it has no say in governmental matters. But at the same time, Shell funds the government, and has not hesitated to call in the Nigerian military at any sign of peaceful protests by the Ogoni. Shell has claimed over $30 billion in revenue from Ogoniland since 1958, while innocent Ogoni are dying of hunger and contaminated drinking water. While Shell claims that it pays compensation to the Ogoni, there are no documented figures for this compensation. According to a documentary video entitled "Delta Force", they are actually receiving little to none. Shell has claimed that it asked the Nigerian government to stop the hangings last year, but according to Ken's brother, Dr. Owens Wiwa, Shell agreed to put pressure on them only if the nonviolent movement was ended. Essentially, they forced Ken into making a decision between his own life and the lives of those people he spent his whole life trying to save. Shell did nothing despite direct appeals from Dr. Wiwa to corporate board members, who are in fact showing their true agenda with a push to get back into Nigeria, despite the continued clamp-down by the government on the Ogoni people.

Though the military government effectively stopped the protest in Nigeria, many were held throughout the United States and Europe. Other than the Lacey protest, there were protests in Seattle, Washington DC, at the Shell headquarters in New York, in Boston, Colorado, St. Louis, Atlanta, and other cities in America, as well as in London, France, and cities throughout the world. These efforts were born from a worldwide coalition of environmental and human rights activists groups, including Amnesty International, Greenpeace, the Sierra Club, and the Rainforest Action Network.

There will be further efforts locally on this matter, and anyone interested in participating is encouraged to call the EPIC office at Evergreen at 866-6000 ext.6144 or call Sonny at 867-0593 or Erika at 753-2213. Also look for video footage, "Documenting Activism: Shell Protest" to be aired on TCTV, Channel 3 in December and January. •

Shell funds the government, and has not hesitated to call in the Nigerian military at any sign of peaceful protests by the Ogoni. Shell has claimed over $30 billion in revenue from Ogoniland since 1958, while innocent Ogoni are dying of hunger and contaminated drinking water.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Peace Between Palestinians and Israelis

Breaking the Silence

Craig Hymson

"If you love the Arabs so much why, why don't you go and live with them?", she yelled in thnto face of the 16 year old Jewish boy as he repeated for the fourth time, "we have to share". "Give up the land?" , she continued, "Who raised you to have such crazy ideas . How could a Jew believe such things? Are you really Jewish ? " He glanced down at the anti-Palestinian fliers on her information table and was silent as she continued, "You probably want to give Jerusalem to them too." "We have to share that also ." he countered. She turned her back to him and with one last blanket dismissal of his views, spun around and said , "You don't know what you are talking about. You are a baby ! I lived there {Israel} more years than you are alive, I know how they {Arabs? Palestinians?} are!"

Last month , I Witnessed this scene from across the lobby of the Washington State Trade and Convention Center. That evening Israeli Prime Minister Netenyahu would be addressing the General Assembly of Jewish Federations, a yearly in-gathering of Jews from across North America. I was handing out fliers for the Jewish Call for Peace Now Rally to be held later that evening across the street from the Pro-Netenyahu , Anti Peace-process rally that the woman the boy had argued with was organizing.

Seemingly undaunted, I watched him walk away with his two giggling friends. "How was he really feeling?" I wondered . Was he hurt? Angry? Insulted ? Confused? Did this experience strengthen his resolve or will he be reluctant to open his mouth the next time. Either way I admired him, since at twenty five, I have only been outspoken on Israeli-Palestinian peace issues for a few years .

In that time , I too have had my share of confrontations within the "Jewish community". Earlier that day in fact, my own loyalty to the tribe was also questioned. A man approached me holding up one of our buttons and asked "are you part of this ?" Yes, I replied , knowing what was coming by the distraught look on his face and by the way he made a B-line for the table when he noticed our Complete The Peace banner. "Are you Israeli?", he pressed. I told him I wasn't. "But you are Jewish ?" I nodded. "Then let me ask you a question. How can you stand here and oppose the *democratically elected government of Israel?"* It was a phrase taken right of one of the leaflets from the table across the way. I explained to him that our rally is to support the continuation of the Oslo peace process between begun in 1993 by Israel and the P.L.O. I was there in solidarity with *democratically motivated* Israelis working for peace and opposing the Netenyahu government policies toward the Palestinians. "What policies?", he wanteed to know. "Well" I replied, "settlement expansion, the continued occupation of Hebron, and the demolition of Arab homes in Jerusalem to name a few." He responded with the classic rebuff to American Jewish criticism of Israeli State policy; " Who are you to oppose anything. You want to oppose , go live in Israel."

American Jews are again being directed to put the gagas back in our mouthes and feign unity behind the Israeli government.

At the heart of Jewish reluctance to oppose Israeli policies is the fear that criticism of Israel will add fuel to the fires of those bent on Israel's destruction. This hesitancy even manifests itself in the Jewish left, as we often criticize Israel strongly amongst other Jews but soften our words when speaking to the non-Jewish world. One reason for this is that sometimes when speaking to non-Jews about Israel, particularly in secular left wing circles, legitimate criticism turns into anti-Jewish rhetoric.

On this day, however we were going public and found a lot of support amongst assembly-goers, as well as a lot of disdain. One woman told me that , " If You want to have your message heard , say it inside the convention center , why do you have to hold your protest outside where people can twist your message for no good?" I told her we initially wanted to have it inside, but the Israeli Secret Service , felt it would be a security risk, so we had to take it to the street. She walked away shaking her head and I felt bad that she was unhappy, since she reminded me of my Grandmother, and because we actually managed to get through the exchange without screaming at each other.

Despite this fear of criticizing Israel, there have been times when American Jews felt compelled to break the silence. When Israel Invaded Lebanon in 1982 and again when on the nightly news American Jews witnessed the brutality of the Occupation during the Intifada, people spoke out. But now after years of negotiations, when a framework exists, when Peace is , far from assured, but possible, American Jews are again being directed to put the gagas back in our mouthes and feign unity behind the Israeli government That evening during his address , Netenyahu told the assembly that peace wont h'appen as long as Palestinians and the rest of the world perceive rifts among Jews on how to reduce the friction. Such divisions only "encourage intransigence " by the Arabs and increase the tensions. In other words, dissent harms Israel.

But the Prime Minister and many of his supporters are hypocrites. After the signing of the Oslo Peace accords, The Likkud Party , with Netenyahu at the helm , publically pressed their anti-peace process, , anti-Palestinian views on Capitol hill and on American Jewry. In fact, last year Netenyahu's Likkud predecessor , former Prime Minister Yitzak Shamir addressing the annual dinner of the Zionist Organization of America urged the guests to ignore then P.M. Rabin and "fight against the creation of a Palestinan state..." Shamir told the crowd, "I feel in every fibre of my being , that this is not the time for silence." Now that the right has won, the rest of us are not to interfere with Israel's internal affairs.

Interestingly, most Jews at the assembly were speaking out against the Israeli government, but not concerning the peace process, concerning the question "Who is a Jew?" A controversy that has main stream Jewish leadership actively trying to influence Israeli policy making. You see, In order for Netenyahu to have won the election he had to make unholy alliances with some of the most fundamentalist ultra-orthodox Jews in the Israeli Parliament who want nothing more that to turn Israel into a theocracy were only the Orthodox are recognized and have rights. They are trying to pass a law where conversions performed by non-orthodox Orthodox rabbis outside of Israel , will no longer be recognized by the state of Israel. While I wholeheartedly support active opposition to this attempt at denying religious freedom, I think American Jews need to ask ourselves a question. If we feel compelled to "interfere", in Israeli politics so that we might continue to be free to define ourselves as Jews , are we not also compelled to speak out when core values of what it means to be a Jew , are threatened by the continued occupation and subjugation of another people by the Jewish state.

In Peaceful Struggle

Building Cross Cultural Bridges in the Environmental Movement

SwanEagle

The following is the final part in a three part series where author Swaneagle works to acquaint, familiarize, and educate people with opposing political views. She talks with Natives, environmental activists, militias, loggers and white supremacists as part of her struggle to keep nonviolence in focus. Swaneagle hopes to build cross cultural bridges and recognizes that the monumental task is "to assure that death threats don't materialize, that those who have been beaten receive support and get their story out, that all people who have had to contend with arson, harassment, unlawful arrest and other vicious attacks weren't hurt in vain." Part One was an introductory description of both herself and where she has facilitated communication with members of the Christian Identity, the background to the anti-environmental movement and militias. Part Two and Three have examples of specific instances and interviews with the lessons to be learned for loggers and environmentalists about each other and about Natives.

After we spent one night at Base Camp, Taina, my friend and i went into the town of Dixie ready to attempt communicating with anti-Earth First! residents. My friend suggested i replace my Arab style scarf with something a little more conservative. She removed her peace symbol earrings. I honestly doubt there was much two middle-aged Hippie women dressed all in white could've done to lessen our exotic demeanor. I took a photo of the sign "Absolutely No Earth First!ers or their associates!" posted on the porch of the Lodgepole Inn from inside my car thru the dirty windshield. I was too nervous to get out to do it. We walked into the restaurant as people turned to stare, some peeking from out of the tavern in the adjoining room. I was shaking. We weren't told to leave, so we ordered salads, drinks and french fries. When I went to pay, i asked the older woman taking my money if anyone there would be willing to talk about their feelings about Earth First! She asked me if i was part of EF! I told her no. She asked if i had been up there and i said yes. She said, "What did you think?" I said "i didn't agree with everything i saw." She said, "Well you are clean and they're filthy." I told her i was a Hippie from Colville, WA working with a human rights group and that we have similar tensions in our area and that i would like to see violence prevented. She said her husband is a logger, that the trees need to be managed like any other crop, that many of them are diseased and that if you flew over you would see how vast the resource still is. She said she knows the blockaders are dedicated, but they should be sitting on their congressman instead of carrying out "mild acts of terrorism." She was disgusted with what was being done to the road in an effort to halt the logging and she said it won't stop the project. (She expressed concern that someone might get hurt). I could feel her anxiety and was moved by her willingness to be open with me. At one point, her husband asked me in a threatening manner if i had a card proving that i was with a human rights group. I said i didn't have such a card and he told me to get out. His wife continued talking to me as if he hadn't been there, telling of an encounter a logger had with nude women wearing only backpacks and an EF! man who peed on a slash pile then ate food without washing his hands. She said that in the past EF! had driven customers away but she was grateful that they hadn't done that this year. I thanked her for talking to me and asked her if she would like a print of my art. She replied she would, so i gave it to her and we drove off. As we slowly putted out of Dixie, a little girl on a bicycle yelled out, "Good-bye Taina!" and Taina yelled good-bye back. While i had been involved at the cash register, my friend had been contending with the hostility of the owner of the Lodgepole Inn on the porch and Taina had made friends with local children eating inside with their families.

Next we went to Elk City where we did our laundry at a quick-stop, video, shower combo that formerly posted hostile signs. Taina made friends with the woman working there who asked if we were on vacation. I told her our story and asked her opinion on the controversy. She expressed similar concerns that the woman in Dixie had. She said that the protesters were mostly college kids on vacation who use toilet paper and write on paper. She was worried about job loss and that someone might get hurt. I asked her if she could refer me to any loggers and she gave me the number of a woman working at the weigh station. I called and the woman gave me the names of mill owners to talk to the next day. When we finished our clothes we went to get gas across the street. The sign there said, "NO EARTH FIRST!ERS OR SEEDS OF PEACE" and on the door it also said, "or such". I took a picture of the sign and gassed up, then went in to pay. I was so wound up after talking to the other 2 women that i didn't feel like saying anything to the woman working there. I got in the car and drove away.

My friend asked me what the cashier said and i told her i didn't bother bringing it up. So she wanted me to turn around so she could go in to talk. So she told the woman that she was "'or such" and had a decent conversation . I walked in, too, and heard the woman say that the owners put the sign up, but pretty much will serve anyone. She repeated what the other women had said. Her energy was kind and friendly. As we left Elk City, we decided to go back to the blockade and let people know what we had learned. There were a few people we had connected strongly with and we spent several hours talking as well as sharing information on the Christian Identity religion which Bo Gritz is part of. I showed folks the C.I. belief statement that i sent for after hearing a program on short wave radio. It used the Bible to justify the executing of gays, racemixers and Jews. This twisted killosophy has influenced much of the militia movement across the country. Though time didn't allow for the pursuing of my suspicion of militia activity in the immediate area, i can't help but think that the Swastika Trail sign i saw not far from Dixie is more than a coincidence.

By talking to the women in Dixie and Elk City, my intention was to strive to reach some understanding based on direct interaction rather than allowing misinformation pit people against each other in conceivably volatile manners. I find that the tension that grips my gut when approaching people vastly different in outlook is much worse than the actual conversation that takes place. It shows me that human fear is one of our greatest enemies demanding to be faced with courage and resolve if we are ever to pull ourselves out of the mess we are all in together. The information alternative culture has to share with the world is so crucial that presenting it in a way people can integrate is of utmost urgency. I believe that we each have the basic human right to dress the way that expresses who we are without conforming to the dress code of the dominator. For 28 years i have had to cope with people harassing me about dressing like a Hippie, about being more effective by dressing more conservatively, about turning people off because i look like i belong to some freaky new cult. If we don't strongly assert the right to be who we are, we are participating in the intolerance that Newt and the boys are mainstreaming and that the militia element supporting hate backs with guns. It is healthy for regular people to get to know and like others who sport a different costume whether they are traditional Dineh or traditional anarchists. Cleanliness is the key; One of the reasons i wear all white most of the time is because it is harder to call me a dirty Hippie. Health and having children are two other important reasons for keeping as clean as possible. I live in the mountains and only have water to a holding tank where i fill up gallon water containers. It is a large part of everyday existence trying to keep it together for my small daughter and i. I am drawn to the beauty way i have seen in the hogans of Big Mountain where there is a sense of order and cleanliness that has nothing to do with middle crassness. It is an ancient survival technique. I have also been Homeless with my children living in a tent in California and Washington and living in a van in California and New York City. People would tell me that i didn't look Homeless. Being clean keeps the dominator away and less likely to snatch my children. A quart of water or less is all it takes for a sponge bath. One set of clothes for town is a worthwhile outfit, armour if you like, in our nonviolent battle for the wilderness and the coming generations.

When the RRR was over, we went to the action at the Red River Ranger, Station where i saw a crowd of Earth First!ers on the porch assaulting the lone woman representative with hostile questions and angry statements. It was an ugly, nonproductive activity that left me with a foul taste. That woman is a mere pawn and should not have been subjected to the disrespect i saw hurled at her. I see that alot of people have a superficial comprehension of nonviolence. It is only one tactic of many that include verbal violence and the rantings of youth struggling with the influence of middle class upbringing. There is NOTHING original, revolutionary or noble in such lame behavior. It angered me to be part of such a dismal scene. My friend and i went into the Forest Service office to apologize, give information and plea for the trees. Not that that is the answer, but i was at a loss as to what else to do. I can only guess that action has got to be one of the more forgettable ones. I wonder if the kegs had something to do with interfering with creativity and imagination...

Human fear is one of our greatest enemies demanding to be faced with courage and resolve if we are ever to pull ourselves out of the mess we are all in together.

On our way back to the mountains of eastern Washington, we stopped in at Shearer Lumber looking for Dick Willhite to talk about the Cove/Mallard situation. He was the man whose name i was given the day before over the phone by the woman working in the weigh station. Well, as luck would have it, he wasn't there. The secretary was willing to talk to us and once again we heard a repeat of the conversations we had the day before. Job security and the fear of someone out there getting hurt were the two most outstanding points made by all the women we talked to. It was interesting that all those we talked to were women except the man at the Lodgepole Inn who didn't do much except tell us to leave. Each woman was approachable and open in a way that i didn't expect. It is my intention to return if i can dig up the finances to pursue my goals of cross cultural bridge building of the ultimate kind.

Attending the Round River Rendezvous was a high point in my quest for truth in this unfolding civil war in the west. The work required to assure that death threats don't materialize, that those who have been beaten receive support and get their story out, that all people who have had to contend with arson, harassment, unlawful arrest and other vicious attacks weren't hurt in vain is truly a monumental task. I vow to do all i can to follow through with what it is i have to offer. I encourage Earth defenders to incorporate into their focus the position of Indian people and to find ways of communicating with those being wooed by the extreme right so that all of us in the same sinking boat can help keep it afloat and fix it up while there still is a chance. •

(Cut The Crap, continued)

a very reluctant Rush Limbaugh fell all over themselves in denouncing Buchanan as out-of-control demagogue (let us not forget that four years earlier, Buchanan was the keynote speaker at the GOP convention). Michael Lind, in his *Up From Conservatism,* summed up their change of heart this way: "Many of the very conservative politicians and intellectuals who a year of two before had been deriding liberals as the party of "the elites' suddenly rediscovered the importance of elitism, hierarchy, tradition, institutions." Translation? The emperors (and their ultimate economic intentions) were, if only for a few delicious moments, naked to the American public.

The Gifford case was different, in that it didn't so much reveal the unvarnished sympathies of the right as exemplify the American people's majoritarian distaste for injustice. When eyewitness labor activist Charles Kernaghan was given a voice (albeit a small one) in the mainstream media to denounce sweatshops in Latin America, the consequences of conservative free market fundamentalism came home to roost. Conclusion? Most Americans didn't like hearing that young girls were working 16 hour days for chump change, belying conservative scripture that big government is "dumb" and the market is "rational".

Your choice: sectarian obscurity or grassroots powerhouse

I could go on, but suffice to say the left's inability to capitalize on these two opportunities (not to mention their relative silence on Clinton's signing of the welfare bill) illustrate its ideological cluelessness and its reluctance to break decisively with the Democratic party. It is high time for the left to make class warfare the main issue, and to show that it is Wall St., in alliance with southern Republicans, that is waging the war rather than those all-purpose whipping boys the "liberals".

Or you could continue to put all of your energies into your pet issues and scratch and claw your way through the left/liberal pecking order while an emboldened right wing successfully balkanizes America. I'm not saying you have to abandon the issues close to your heart, just make class the centerpiece of your concerns RIGHT NOW.

I don't know about you, but the next time I take to the streets to voice my discontent with conservative crapola, I would like to see the sort of people I see around town and in the malls marching with me, rather than the same gaggle of activists I always see. Let's commit to hitting the GOP's economic Achilles' heel relentlessly with the same fervor as was practiced against the Vietnam War, and I predict we will see more diversity in our ranks than we ever dreamed possible. •

Proportional Representation & Elections

Rob Richie

On Tuesday, November 5th, fewer than 100 million Americans — less than 50% of the voting-age population — went to the polls to elect a president and new Congress. Bill Clinton was re-elected with a plurality of the vote, and Republicans held onto the Congress with what likely will turn out to be a plurality of the popular vote in congressional elections. Over half of U.S. House seats were won by incumbents who won by "landslides" of over 20% in both 1994 and 1996. Women remained at 11% of the House despite the large turnover of the last two elections, in stark contrast to New Zealand after its first proportional representation elections last month.

For advocates of proportional representation, perhaps the most important election was in San Francisco, where city voters considered adoption of the preference voting form of proportional representation. Preference voting was defeated 56%-44%.

Advocates of proportional representation also were closely following the re-election bid of Georgia's Cynthia McKinney in a redrawn district. McKinney, who in 1995 introduced a bill to allow states to use proportional systems for congressional elections, was re-elected by a comfortable 58%-42% margin.

Following is information on the San Francisco defeat, thoughts on strategy and sobering statistics from the elections to the House of Representatives.

SAN FRANCISCO

As many of you know, the Board of Supervisors in San Francisco in July voted to put preference voting on the November ballot. Steven Hill of the Center and a handful of others in the city had done a remarkable job in convincing key decision-makers about the benefits of preference voting, but most San Franciscans in July still knew nothing about the subject and live in a country where alternatives to winner-take-all voting systems are only now being more regularly discussed.

Supporters of preference voting thus had less than four months to reach 600,000 people — more eligible voters than live in seven states. The campaign collected a string of excellent endorsements — including that of Mayor Willie Brown near the end of the campaign — but failed to obtain the endorsement of the city's largest newspaper (the San Francisco Chronicle) and an influential weekly (the Independent).

The Independent's non-endorsement almost certainly was tied to its strong support for district elections, which also was on the ballot. Another influential weekly, the San Francisco Bay Guardian, did endorse preference voting, but gave a much stronger endorsement to district elections. The heady time in the city's history when it briefly had district elections — in the late 1970s, when Harvey Milk was first elected — made it difficult to have a rational discussion about the limitations of district elections with many of their supporters. District elections won 57%-43%, and in a sense was in competition with preference voting, as the measure with the strongest support would have passed in the event that both had passed.

This campaign has made it clear that we can do campaigns for proportional representation in the United States, and that with more time, community education and resources we can win.

Without unanimous endorsements and with the barrier of voters' wariness of something new, preference voting faced an uphill battle. The fact that the campaign was able to do so much — get prominent positions on many organizations' "slate cards", have very strong pro-PR statements in the Voters' Guide, drop 50,000 pieces of literature around the city, mail postcards to key constituencies, put up street signs throughout the city early on in the campaign — helped a great deal. But it didn't keep nearly a fifth of voters at the polls from skipping over the measure and many others voting against it almost certainly because they didn't understand the proposal.

We have much to learn from this campaign. But I believe it has made it clear that we can do campaigns for proportional representation in the United States, and that with more time, community education and resources we can win.

CONGRESSIONAL ELECTIONS

The day after the election, the Center issued the following press release: House Elections: Plus Ca Change 94% of Incumbents Win and Over Half of House Made Up of "Untouchable" Repeat Landslide Winners Results Confirm GOP Trend Based on Redistricting Women and Minorities Stay the Course.

As predicted by the Center for Voting and Democracy last week, early results suggest that 1996 was a very good year for House incumbents. Nearly nineteen out of every twenty incumbents won re-election, while more than half of all House Members repeated their 1994 "landslide" victories of at least a 20% victory margin. Nearly two-thirds of all elections were won by landslide.

On October 31st, based solely on analyzing election results in 1992 and 1994, the Center released a list of 219 incumbents expected to repeat their landslide wins. Of these incumbents, all were re-elected, 209 by landslide and 216 by at least 10%. A total of 223 incumbents won repeat landslide victories, which was up from 193 in 1994. A third of the House — 154 incumbents — have won their elections by landslide in 1992, 1994 and 1996.

Rob Richie, the Center's executive director, commented "This decades' entrenched class of incumbents are settling in their new districts. Voters in these districts have little choice but to ratify the status quo. We can expect more untouchables in 1998, with a depressing impact on already low voter turnout."

The election also confirms the Center's earlier findings that Republicans apparently "won" the redistricting battles of 1991- 1992. In 1992, Bill Clinton ran behind his national average in 251 districts and ahead in only 184. The Republicans won all but two of 37 open seats among these 251 districts in 1994. This year, they won 23 of 30 open seats in this category even as they won only 6 of 23 open seats in districts more favorable to Clinton.

The number of women in the House also will likely rise only slightly from the 47 elected in 1994 to 49 (35 Democrats and 14 Republicans) elected in 1996, although several races are very close or to be decided by a run-off. Most major democracies have a far higher percentage of women in office. In addition, the number of black Members will drop from 38 to 37; the number of Latino Members remains at 17.

WHAT IS PROPORTIONAL REPRESENTATION?

(Courtesy of Dan Johnson, co-founder of Illinois Citizens for Proportional Representation. Dan sends out a regular e-mail newsletter to several hundred people in Illinois.)

Proportional representation is a better way of electing our representatives. Currently, we use a winner-take-all system. The candidate or party that gets the most votes gets all the power, and everybody else, even those with 49.9% of the vote, gets no voice at all. Proportional systems give representation proportionately: 20% of the vote gets 20% of the representation, 60% of the vote gets 60% of the representation. That gives new parties and independents a real chance at winning elections, and by putting more viable choices on the ballot, gives people much more reason to vote since they're not stuck with a lesser-of-two-evils choice. •

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WORKS IN PROGRESS

DECEMBER 1996 THURSTON COUNTY RAINBOW COALITION FREE

THINKING GLOBALLY, ACTING LOCALLY

photo by Erika Janson/Aline Carton

Informational Picket at corner of Martin Way and Sleater-Kinney. See page 12 for story.